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## Memoir of the Rev. Wm. Cuttriss, of Ridgemount, Beds.

The Rev. William Cuttriss, the subject of this memoir, was, for some years, a highly respectable minister of the Baptist denomination; first at Arnsby, Leicestershire, the scene of the labours of the late Rev. Robert Hall; and afterwards at Ridgemount, Beds, where, after a short illness, he finished his course, in the 46th year of his age.

In the life of a minister spent in a retired country village, there is seldom much to narrate that can interest the public mind; and that of our deceased friend, remarkably modest and unobtrusive, passed, like a stream in a wood, quietly to its close, unobserved, except by his own immediate connection and friends. The history of the human mind is, however, always impressive. The natural and faithful record of the feelings of pious and thoughtful persons, creates a powerful interest in the reader; an interest which does not depend altogether on sympathy. It is instructive to see how other minds have struggled with difficulties; to perceive with what mortal throes they have escaped from the coils of error; and what strength they have derived from the combat for the future scenes, and duties, and trials of life. Happily, we are in possession of such a record of the mind of our departed friend, and we shall make no apology for the length of our extracts from letters written by him to an acquaintance, describing his experience in the commencement of his Christian profession.

"From my earliest remembrance, religious things have made a serious impression on my mind. My parents, being dissenters, took me with them to the house of God. There I imperceptibly obtained a theoretical knowledge of the Gospel, but the awful parts of divine truth made the deepest impression on my mind; and a solemn regard to those important subjects, and a fear (perhaps a slavish one) of the Almighty, aided by the restraining hand of my parents, prevented that entire disregard to the concerns of my soul, and that unrestrained indulgence of youthful passions, which have been the ruin of many. A conviction of the importance of religion induced me to read religious books, and I have frequently retired on a fine Sabbath evening in summer to the fields, and, seated on the root of a tree, have read devotional books and forms of prayer. I hope at that time I enjoyed the exercise; but, the impression being feeble, my devotion frequently ended with the Sabbath. With the Sabbath my devotion returned, to pass away again when the Monday arrived. A frightful dream, a dreadful storm, an alarming sermon, would again rouse my fears, and force religious things on my mind. At other times, allured by a species of excellence which I discovered in religious things, chiefly from the belief that real piety was the evidence of future salvation, I have felt a desire for religion; and, in the absence of

temptation, I have thought my attachment to it has been such that it would continue; but, when opportunity offered, I have neglected divine things, and rushed again into sin. I remained thus undecided for some time; my inclination preponderating alternately to holiness and to sin; but the time was coming when the Almighty, by his grace, I hope, brought me to a final decision on this important subject, and enabled me to give myself up to the permanent influence of piety. This was effected in a painful manner. In the autumn of 1799, I went to hear a Mr. Pindar, a Methodist minister of the Thetford circuit. His text was, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you.' Towards the conclusion of his discourse, he urged the vanity of seeking happiness in the world; showing that those who sought it from that quarter were like children, who run to catch the setting sun, and, finding their attempt fruitless, return home weary and disappointed. I saw the vanity of pursuing earthly pleasures, and felt the necessity of attending to the Gospel in revealing happiness of a suitable and permanent description. I sought with earnestness an interest in the merits of Jesus Christ. The language of my heart was that of the poet,

'Give me Christ, or else I die.'

"It may be proper to remark, that I was at this time young, about 14 years old; and that, by mixing with persons of the same age, and exposing myself to temptation, I was preparing myself for the bitterest sorrows which the mind can endure. When I have been mixing with bad company, those words, 'Come ye out from amongst them, and be ye separate, and touch no unclean thing, and I will receive you, and will be unto you a father, and ye shall be my sons and daughters, saith the Lord Almighty,' have pointed out my danger, and shown that since the promise was given to those who avoided the society of sinners, I was violating his command, and incurring his displeasure. These texts, and others of a similar kind, have forced themselves upon my mind, and have created in me painful apprehensions of the divine displeasure. This state of mind continued until January or February, when I was brought into a situation still more painful. One Sabbath afternoon, as I was reading the 10th of Hebrews, the 26th and following verses struck my mind as having a direct reference to a person in my situation; for that in sinning, as I had done, against the plainest remonstrances of conscience, I had ruined my soul, and 'there remained no more sacrifice for sin, but a certain fearful looking for of fiery indignation, which shall devour the adversaries.' This sorrow was increased by reading the 6th of Hebrews, the 4th and two following verses. A gloom of the most dreadful kind forbade my hope, yea, repressed my desire. The throne of grace, the last resource of the wretched—the arms of the Saviour, the last refuge of the guilty—afforded me no relief. I thought I 'had hated reproof, and despised the fear of the Lord;' and that he 'would laugh at my calamity, and mock when my fear should come.' 'The spirit of a man may sustain his infirmities, but a wounded spirit who can bear?' The feelings of my mind for some weeks cannot be related in language sufficiently terrific. My soul still remembers the wormwood and the gall. Sometimes a spark of light would revive

me amidst the dreadful gloom that thickened around me. I thought that those who, like Judas, had sinned beyond the reach of mercy, were given up to hardness of heart, and a state of mind incapable of feeling; this I knew was not my case, for my soul was bowed down with sorrow. An indistinct recollection of having read, in one of Lady Huntingdon's hymns, something of a consolatory nature addressed to backsliders, induced me to look for those verses. I accordingly found them, and they were as cold water to a thirsty soul. But the consolation they yielded me was quite temporary; the pointed, explicit declarations of Scripture cut up all my hopes by the roots, and remanded me back to my prison. I remember one morning, in particular, the dreadful ideas I formed of my situation occasioned a very great depression of spirits, and had a great effect on my frame. In this state of mind I took up my bible, and opened it very providentially upon the 51st psalm. Here I found the language of a distressed, trembling penitent. I repeated and offered this psalm at the throne of grace, as fervently as if it had been composed on purpose for me. Finding that promise in the 14th of Hosea, I was encouraged to hope that mercy might be extended to me, and I hope I as fervently desired the blessing of God to make me holy, as I did the mercy which pardons my sins. I hope a change had been wrought in me which induced me to prefer the possession of real piety to every thing else. I remember particularly the fervour with which, about this time, I prayed that, if grace could not be granted me to die the death of the righteous, I might be enabled to live the life of the righteous. One Sabbath afternoon my mind was peculiarly oppressed—urged nearer to absolute despair than ever before. I could only compare myself with Judas Iscariot, Francis Spira, or some such unhappy wretches, the account of whose sufferings is happily preserved, to warn us of the evil of sin, and excite us to flee from it. Providentially, a man of the name of Piggott sent for me to his house, where I saw some of the Methodists, who kindly interested themselves in my welfare, and lent me Wesley's 'Call to Backsliders.'—The reading of this book calmed my mind. I saw the impossibility of my having sinned the unpardonable sin. I perceived that the circumstances in which those unhappy men were placed were so different from mine, that, great as my sins were, and though attended with peculiar aggravations, they were of a different and less dreadful description. This cleared my way to the throne of grace, and enabled me to seek with humble hope the pardon of those sins which, though not precisely of the nature I feared, were yet very great. Though relief was thus afforded me, it lasted but for a short time; for when the recollection of my past conduct was revived in my mind, or those dreadful passages of Scripture of which I have spoken resounded in my ear, or some new text, describing the awful state of sinners, arrested my attention, I was plunged again into my former situation; and sometimes my feelings were more painful than when in the prison of despair, for the hopes I had cherished seemed only to aggravate my disappointment and woe.

"Some time afterward I heard Mr. Anderson, who then travelled in the circuit in which my native place was included, expound the Lord's Prayer; and when he came to the petition, 'Forgive us our

debts, as we forgive our debtors,' he made an observation of this import—that if, after being pardoned, a man should entertain malice against any one who had offended him, the guilt of that sin would rise, like the smoke of the bottomless pit, and blot out the record of his pardon. My mind, scarcely escaped from the pangs of despair, was easily wounded by any thing severe and awful; and the sentiment of the preacher became transmuted into a general doctrine, and my sins seemed to be followed with the effects which he ascribed to the sin of malice. I was led to believe that my case was not so desperate as I had feared, by conversation with religious friends of a different persuasion; and particularly by that of a leading man among the Baptists, of the name of Wilkin, who knew me well. He assured me that it was impossible I should have committed the sin against the Holy Ghost; that the sin of which the Pharisees were guilty, and which rendered their case so desperate, was, in his opinion, the malicious rejection of Christ, contrary to the convictions of their minds relative to his divine mission. The serious firmness with which he delivered his opinion, and the force of his reasoning, induced me to think with him on that subject. I began again to hope that I was not placed beyond the reach of mercy. I had rebelled against God—my sin was heinous—but I knew I had never despised the Saviour. A conversation that I had about May with Mr. Howlett, since my pastor, in company with some other religious persons, almost entirely dissipated my fears, and gave my hopes some solidity. Afterwards, the view I was led to take of the freeness of the Gospel, the recollection of the invitation, 'Whosoever will, let him come and take the water of life freely,' and of the promise, 'Him that cometh to me I will in no wise cast out,' gave me encouragement to trust in Christ, and to commit my soul into his hands. During the summer, the ordinances of religion were pleasing, and I hope profitable to me. My delight was in the house of God, among pious friends in the exercises of social religion, or in the closet or solitary walk with my bible. Here I found pleasures the world cannot give, the serene delights and firm hopes of immortal happiness.

"Free now from my former distressing apprehensions, I could go to a throne of grace, and seek the enjoyment of those blessings which I so much needed. I felt a hope that the love which I had for the people of God, the delight I found in religious ordinances of every description, were evidences of a change of heart. When depressed with a view of my situation as a sinner, or from a consciousness of much depravity and imperfection, I was encouraged to go to God for the blessings promised in the Scripture declaration, 'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his holy Spirit to them that ask him?' When I found the truths of God's word to make but little impression on my mind, when religious duties appeared burdensome, I have feared for the state of my soul. Sometimes when I have entered the house of God with a lifeless, indifferent frame, I have met with something that has roused my mind and invigorated all my desires; and have experienced the truth of that promise, 'They that wait upon the Lord shall renew their strength.' In the declarations of grace concerning those who trust in Christ, my mind has found

a pleasing tranquillity. The business of the day being ended, I have employed myself in the garden; and the pleasant stillness and softness of a May evening have been enhanced by the calmness of mind and humble confidence with which I have been able to look to God as my father. No happiness in this life can surpass that which I enjoyed at this time. Unacquainted with the cares of life, blessed with the society of religious friends, possessing a mind susceptible of all religious impressions, humbly relying on the Lord Jesus Christ for salvation, rejoicing in the eternal Jehovah as my God and Father, and enjoying a hope full of immortality; nothing seemed wanting to render my happiness as complete as it could be in this world. I have now given you an account of the state of my feelings for about two years."

In this full and impressive picture of the experience of our departed friend, in the beginning of his christian career, not a few will trace an image of themselves. They will here see the benefit of early religious education, the advantages derived from having pious parents, the tenderness and sensibility of conscience which characterizes those who have been brought up in the nurture and admonition of the Lord, and the early period at which, in such cases, religious truth begins to operate on the youthful mind. They will be reminded of that struggle between conscience and inclination, which they have felt; that struggle between an enlightened understanding and a depraved heart, between the clear perception of what is good and the strong love of what is evil; that indecision and doubt as to the choice they should make; that painful state of suspense, when it seemed uncertain whether they would continue in the service of sin or enter on the service of God; when they have formed good resolutions and speedily broken them, and entered on the path of virtue as if it were only for the purpose of forsaking it; that strange mingling of light and darkness in the mind, that twilight of the soul that precedes the clear shining of grace. They will be reminded of the time when they first began to suspect the vanity of human pursuits, the insufficiency of the world to make them happy; when an intimation came to their mind, as of something secretly whispered in their ear, that all was not right, that they had not yet discovered the chief good; that what had so long amused them was, though alluring, hollow and deceptive; that life, as it is generally pursued, is a vain show, not unlike the fair fruits and cooling stream that mocked the fabulous Tantalus. Here is also shewn the mischief that may be done by those crude statements which are often made from the pulpit, by men determined to say something striking, and not perhaps aware of the error involved in their rhetoric. It shews too the importance, not only of just views of the great doctrines of salvation, but of an accurate acquaintance with the language of Scripture, the import of its terms. The reader will perceive we refer to the distress, bordering on despair, into which Mr. Cuttriss was brought, by supposing he had committed that sin which is never forgiven, neither in this world nor the world to come. The painful experience of which some are the subjects, when first brought to the knowledge of the truth, arises not from the nature of religion; but either from the circumstances in which they have been placed, or from their erroneous views of truth, or from some passages in their past

life. The Gospel is uniform in its effects on the mind, convincing of sin, producing humility, leading to Christ, inspiring with the desire of holiness, conducting the mind to God as the chief good, and bringing it under the daily influence of motives drawn from the doctrine of immortality; but the manner of its entrance into different minds is as various as the picture of sunrise taken at different times of the year, and in different states of the atmosphere; in which the sun would seem, in one instance, suddenly springing up on the horizon, without so much as a speck or stain on the clear east; in another, struggling with the grey mists for hours before his beams become victorious; in another, growing alternately bright and obscure, behind an ocean of vapour; and in another, quite invisible for the whole day, and only at last looking on the world to bid it adieu. We are not to say that an experience is hypocritical or fanatical, because it is not like our own. The greatest of our faculties, viz. that which renders us susceptible of religious impressions, is also the most mysterious. Mr. Cuttriss was led through darkness of the deepest gloom, and distress of the keenest pungency; yet was his religion no less genuine and rational than that of persons who have come at once into the glorious liberty of the children of God, or who have been drawn into it gradually by the cords of love and the bands of a man. A deeper acquaintance with the human mind would widen the circle of our charity, and make it comprehend in its sweep persons, in many religious respects, different from ourselves.

Mr. Cuttriss, now in his 16th year, joined the Baptist church at Stretham, Cambridgeshire, under the pastoral care of Mr. Howlett. In course of time they perceived, from his knowledge of the Scriptures, his conversational powers, his consistent conversation, zeal, and gift in prayer, that he had talents for the ministry; and they accordingly called him to the work. He felt at this time a great desire to go and preach to the heathen, and was in much doubt as to the path of duty, whether he should go abroad, or remain at home. While meditating on this subject, his mind was much impressed with a passage out of Ezekiel: "And he said to me, son of man, go, get thee unto the people of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of a hard language, whose words thou canst not understand, but to the house of Israel." He was led to believe it his duty to remain in his native country, and labour among his brethren. After having passed the usual period of preparatory study at Bristol Academy, under Dr. Ryland, he was ordained over the church at Arnsby, Leicestershire. In the letter sent that year by the church to the Northamptonshire Association, it appears that his labours were rendered useful:— "Our pastor's labours," say they, "are not in vain in the Lord. We trust he has an earnest desire to do good to the souls of his hearers, not only in his stated labours at Arnsby, but in the villages around, in which he continually preaches in rotation. A spirit of prayer, love, and unity is on the increase, and we have been rejoiced by hearing some of our young friends declare what God has done for their souls."

After remaining ten years at Arnsby, he saw it his duty to remove; and in the year 1818 he settled at Ridgemount, Beds, formerly under the care of Mr. Keely,

who had removed to Massachusetts, North America. In the last few years of his life at Ridgemount, the people seemed to hear with great attention and interest; and there appeared, at the time of his removal, a greater prospect of usefulness than at any former time since his settlement.

In delineating the character of our departed friend, we doubt not all who intimately knew him will agree with us, when we say, that he was a model of domestic virtue. As a husband, father, and master, he had but few equals. It was his continual endeavour to promote the happiness of his family. In this duty he was unwearied. Its prosperity yielded him the most sensible gratification, and in its trials was seen the manner in which the man of God could bring his disappointments and sorrows to the throne of grace. His tender concern for his children was remarkable. For years it had been his custom to set apart a portion of each day to commend them to God by fervent prayer, and once a week he called them together, and read, conversed, and prayed with them in the most solemn manner. Though he died comparatively young, he lived to see the fruit of his labour. He had the pleasure, a short time before his death, of introducing his eldest daughter into church fellowship. Such was his affection for his family, that it always seemed a trial to him to part with any of them, even for a short time; and, on their return, his first thought was to render thanks to God that they had been permitted to meet once more. *Sincerity* was the most obvious feature of his character; and in him it was united, as is generally the case, with great cordiality and warmth of feeling. There was a frankness, an openness in him, which instantly suggested, even to a stranger, that he knew nothing of studious concealment, nothing of cunning, or of worldly wisdom. The writer of this brief memoir, who knew him for some years, and to whom he has often unbosomed his inmost feelings, seldom met with him without being struck with that hearty, sincere, frank, and truly English cordiality of attachment which appeared in him. His nature was at the utmost remove from that finesse and oily smoothness, which is too often found to varnish over insincerity of character.

As a minister of religion, *seriousness* was his predominant excellence. He would say continually, "I wish to do every thing as in the prospect of that day when I must give an account of my ministry to God." It was evident to every one who enjoyed his ministry, that his mind was deeply impressed with the solemn truths of religion, that he felt the weight of his message, the burden of the Lord, the powers of the world to come. It was manifest that he laboured under the sense of ministerial responsibility, that eternity came down upon his spirit with a pressure and power sometimes truly awful; and that he was anxious, above all things, to give up his final account with joy.

In his last illness he met death with composure. It was a great comfort to his mind that he had already made religion a serious business, a personal concern;—that he had given to it his deepest and best thoughts; that it was a subject which he had well digested and long pondered; that he had not viewed it as a matter of speculation or of science, but as the work of the heart and conscience, and the permanent and daily affections of the soul. He said on his

death-bed, "It is my desire to come as a sinner to the footstool of that Saviour I have so many years preached to others." He was favoured in his last hours with divine consolation: he would say, "Underneath me are the everlasting arms." Speaking of the throne of grace, he said, it had been to him beyond all price. He felt entirely resigned to the will of God: he said, "We cannot tell what the Lord has to do, but I hope I am ready either for life or death." A short time before his death, seeing the affliction of his partner, he said, "Let us once more commend each other to that God who is able to bless us, and who will be with you and the dear children." He departed this life Dec. 16, 1829, in the 46th year of his age. His mortal remains were on the 22d attended to the grave by six neighbouring ministers, when Mr. Hillyard of Bedford delivered an address, and Mr. Daniel of Luton preached a funeral discourse to a very crowded auditory.

We have, in these few pages, presented the reader with a short memorial of a faithful minister of Christ—a minister called home to receive the reward of his fidelity before his work *seemed* more than half done. Those of his friends who may read this memoir will recollect departed worth; will revert with mournful pleasure to the occasions on which it was their happiness to meet him; and "in this deep knell—this voice of awful memory," to use a happy expression of the poet Wordsworth, they will perhaps be reminded of the day when they will be called to follow him. With respect to him, "we sorrow not as those who are without hope." In his affliction we marked the perfect man, we beheld the upright, and saw that his end was peace; and we believe that his present portion is "glory, honour, and immortality."

"Let me die the death of the righteous man, and let my last end be like his."

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## An Essay on the Writings of Dr. Dwight.

*(Continued from p. 371.)*

### *Love to God.*

There is another point on the nature of evangelical love, in which the President of Yale College differs from some of his transatlantic brethren. Between the love of *complacency* and the love of *gratitude*, in reference to God, Dr. D. draws a line of *distinction*, by descanting on each under separate heads; but he does not introduce between them a line of *separation*, or imply, by the course of his argument, that the former may exist independently of the latter. Those who are acquainted with the American writers, are aware that some of them have gone far in their speculations on this subject. They insist that it is the duty of man to love God for what he is in *himself*, independently of what he is to *us*, considered as our *benefactor*.—Where this is not asserted in direct terms, such is often the tone and tenor of their reasoning. The ineffable glories and excellence of the Deity, they contend, apart from the belief of any personal interest we have in them, constitutes the ground of our obligation to love him.

President Edwards, in his "Treatise on Religious Affections," observes—

"The divine excellency of God, and of Jesus Christ, the word of God, his works, ways, &c. is the primary reason why a true saint loves these things; and not any supposed *interest* that he has in them, or any conceived benefit that he has received, or shall receive from them.

"The grace of God may appear lovely two ways; either as *bonum utile*, a *profitable good* to me, what greatly serves my interest, and so suits my self-love; or as *bonum formosum*, a *beautiful good* in itself, and part of the moral and spiritual excellency of the divine nature. In this latter respect it is that true saints have their hearts affected, and love captivated by the free grace of God."

The reason why divines of this class labour to keep the love of *gratitude*, as a Christian virtue, in the back ground, in comparison of the love of *complacency*, arises from the suspicion that the former is less disinterested than the latter. That it is often no more than the re-action of self-love, instead of being a genuine regard to God, who is its professed object.

"A natural principle of self-love (says the writer just quoted) may be the foundation of great affections towards God and Christ, without seeing any thing of the beauty and glory of the divine nature.*

"Again, a very high affection towards God may, and often does, arise in men, from an opinion of the favour and love of God to *them*, as the first foundation of their love to him; then, upon this foundation, many things in God may appear lovely to them, and Christ may seem excellent. And if such persons are asked whether God appears lovely and amiable in himself, they would perhaps readily answer, yes; when, indeed, if the matter be strictly examined, this good opinion of God was purchased and paid for, in the distinguishing and infinite benefits they imagine they received from God."†

Mr. Bellamy, in his "Dialogues between Theron, Paulinus, and Aspasio," adopts a similar strain of reasoning, and refers to President Edwards in confirmation of its correctness.

"If God is really a being infinitely amiable in himself, (argues Mr. B. in the character of Paulinus) and if it is fit and reasonable we should love him for the perfection, goodness, and excellency of his nature, then there is, yea there can be, no difficulty in the way of the practice of this duty, but what lies in the badness of our hearts; and so, what we are to blame for. And therefore, were our hearts right, we should love him for his own loveliness, and feel disposed to 'glorify God *as* God,' as the very heathen ought to do, who never heard of his designs of mercy by Jesus Christ. Nay, all the heathen world are at this day, and ever have been, entirely without excuse, in not being thus affected towards the infinitely glorious God that made them: yea, they are for this infinitely to blame; so as to deserve eternal wrath. And this is St. Paul's doctrine. (Rom. i. 18—21.) Nay, this doctrine is fundamental to St. Paul's whole scheme of religion. Overthrow this, and you will overthrow his whole scheme. For it is in this view that he pronounces *Jew* and *Gentile*, even *the whole world*, to *stand guilty before God*, with their *mouths stopped, without* one *excuse* to make for themselves, though doomed to eternal destruction for not loving God with all their hearts."*

That man is under infinite obligation to love God for his *own excellence*, cannot be doubted; and that he is under the same obligation to love him in the character of a *benefactor*—as the sum and source of all his happiness—is a position equally evident. Whether we contemplate man as a creature, or as a fallen creature, this double obligation every where presses itself upon him. He can never be placed in circumstances, at least not in the present world, in which he stands clear of either of these claims, or in which motives to love God are not urged upon him from both these sources. Our obligation to love God for the ineffable glories of his nature, supposes us to possess the faculties which are necessary to contemplate these glories. The moral duty implies the natural capacity: without the latter, the former could have no existence. The obligation to love God with the love of *complacency*, or to delight in the moral perfections of his nature, presupposes an obligation to love him with the love of *gratitude;* for it presupposes a benefit conferred, in the endowment of those very powers

* Vol. IV. p. 139, 159. † p. 141, 143.

* Bellamy's Letters and Dialog. p. 29, 30.

which render us capable of delighting in his perfections. The obligation to this exercise of pious affection, has therefore the earliest possible date. No space is left for the existence of any prior obligation; it commences with our being: and whether we regard other obligations to love God as subsequent or simultaneous to this, they cannot supersede or lessen its claims.

The inexcusableness of the heathen world in not loving God, does not consist *solely* and *exclusively* in the fact, that Jehovah has manifested, in the works of his hands around them, evidence of his eternal power and Godhead. The same apostle, who, in the passage referred to by Mr. Bellamy, argues their guilt on this principle, in another place rests their obligation to love God on the many favours they are constantly receiving from his bounty. "Nevertheless," says St. Paul, "he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."* By connecting these passages, it is evident that the love of gratitude, as well as the love of complacency, is obligatory on heathen nations, and that enough is presented to their view, in the beauties of nature, and the bounties of Providence, to awaken the exercise of love under each of these forms. The guilt of the heathen does not consist wholly in their insensibility to either of these separate claims on their affection, but in their indifference to these concurring obligations.

The doctrine that makes it our duty to love God for what he is in himself, apart from the consideration of any personal interest we have in his excellence, places man in an artificial position relative to his Maker, and requires us to forget the real circumstances of our moral condition. It is very possible to admire the character of a man, without intermingling with our admiration the feelings of gratitude. The virtues of the greatest philanthropist may not extend their influence to us. A parent may look with complacency on the opening virtues of his child, without any sense of personal obligation. But in the principle of love to God, gratitude is an essential element. In whatever light we view the divine character, it is beheld through the medium of benefits and blessings, of which we are individually the recipients. As the Creator of the universe, we are indebted to him for our own existence. As its preserver, *in Him we live, and move, and have our being;* as its Redeemer, *we are invited to partake of the waters of life freely.* There is not a man under the canopy of heaven—no, nor an angel in the divine presence, of whom it may not be asked, "*Who maketh thee to differ, and what hast thou which thou didst not receive?*" The great Sovereign of the universe has left his creatures no room for the exercise of disinterested affection towards *Him.* His beneficence is not only a full, but an overflowing fountain; and from the contemplation of its exuberance and freeness, why should we attempt to separate the conviction, that we ourselves are refreshed and nourished by its streams? The broadest view we can take of the benevolence and compassion of Jehovah, entitles him to our praise. "God is good unto all, and his tender mercies are over all his works." But will the divine goodness lose any portion of its moral excellence and beauty, by being viewed in relation to our

* Acts xiv. 17.

individual wants and weaknesses? Will his mercy appear the less tender to those who are conscious that *they* are the objects of its sympathy—that *they* are the recipients of its blessings? The most powerful appeal to the affection, is that which touches the spring of gratitude. "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." "I love the Lord," said the same pious Psalmist, "because he hath heard the voice of my supplication; because he hath inclined his ear unto me, therefore will I call upon him as long as I live." On this principle it is, that no symptoms of depravity and spiritual death are so awfully decisive as those which exhibit a heart unmoved by acts of generosity and kindness. It is a hopeless case, where an appeal to the principle of gratitude fails to awaken our moral sensibilities. "Or despisest thou," says St. Paul, to those whose *fears* he had just addressed, "the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?"

Gratitude is so far from being opposed to complacency, that it partakes of its nature, and implies its existence. What is gratitude, but that modification of complacency which recognizes the exercise of goodness to ourselves, or to those connected with us by the ties of relationship or friendship, and whose interests are, in a measure, constituted our own? A sense of personal or relative benefits, however extensive, is not enough to excite in us the emotions of gratitude. To enkindle these sensations in the heart, it is necessary that the blessings conferred be viewed in connection with the moral qualities of the person who bestows them. Purity of motive and design are essential to the character of an acknowledged benefactor. Joseph exercised forgiveness towards his brethren, but he felt no gratitude, he expressed no obligation. They were doubtless, under Providence, the means of his prosperity, as was Haman of the honours and distinctions of Mordecai; but in neither case was gratitude due to the men who promoted the happiness they intended to destroy. In both instances gratitude was exclusively due, and was doubtless felt and expressed by these pious Jews, to the God of their fathers, who effected, through such instrumentality, a great deliverance; and often, doubtless, with thanksgiving and praise, would memory delight to retrace that meandering and mysterious pathway through which Divine Providence conducted them to a surprizing elevation. Now in these instances we perceive that gratitude includes complacency, for it takes cognizance of the moral qualities of its object; and if it be true that the greater includes the less, so far is it from being of a narrow and contracted character, that it is entitled to be regarded as the noblest and most expansive feeling of the heart.

To separate the *love of gratitude* from the *love of complacency*, is to separate the glory of God from the happiness of his creatures; whereas, the angelic song which celebrates the brightest and most stupendous display of the divine perfections, has connected *glory to God in the highest* with *peace on earth, good will towards men.* To suppose that it would have been the duty of man to love God, had

he created him in wretchedness—had he cursed instead of blessing his being—is an hypothesis bordering upon blasphemy. It is impossible in fact, and absurd in theory, and ought not to be admitted for a moment, even for the purposes of argumentation. A *benevolent* being is incapable of a *malevolent* action. Such a style of reasoning is not less foolish than profane. It involves a supposition which destroys the principle it is intended to establish. For if it be our duty *now* to love God supremely for what he *is;* the hypothesis that reverses his character must at the same time disannul the obligation to love it, unless it can be shewn that two diametrically opposite characters are equally entitled to our esteem and admiration.

It is no disparagement to the munificence and elevation of the *love of gratitude,* that it has a tacit reference to our own interests. Indifference to the advancement of our personal happiness is neither a natural feeling nor a moral duty. That narrow sordid principle, which makes *self* the centre and circumference of all its operations, is equally opposed to benevolence towards man, and piety towards God. It constitutes the very essence of depravity. It is the crime of the individual, and the curse of society, that in this malignant sense of the terms, *men should be lovers of their own selves.** But there is a love to ourselves which is no more incompatible with the exercise of complacency towards God, than it is with that of benevolence towards our neighbour, of which, by the divine command, it is made the rule and measurement. To seek to promote our own happiness, regardless of that of others, and by means opposed to the divine will, is one thing; to seek it in connection with the general good, and in subservience to the will of our Creator, is another. The selfishness involved in the former principle, love to God will totally annihilate; the self-love involved in the latter, it will not extinguish, but direct, refine, and elevate. "God wills our happiness," says Dr. D. "It is therefore right—it is virtuous in us to seek and promote it, both here and hereafter. In this conduct there is no selfishness. In aiming at our own happiness, there is no *necessary* selfishness. Selfishness consists in a preference of ourselves to others, and to all others—to the universe, and to God. This is sin, and all that in the Scripture is meant by sin."

"The expression *disinterested benevolence,* (observes Ezra Styles Ely, in his Contrast between Calvinism and Hopkinsianism,) was probably introduced into theology, to convey something more than any plain man would derive from what the word of God says about *love.* It is designed to teach the doctrine of such an imaginary affection as implies a willingness to be damned. Paul, it is said, possessed disinterested affection, for he was willing to be accursed from Christ, for the promotion of the glory of God.* Every child of God will be *benevolent;* and

* 2 Tim. iii. 2.

* Of this passage (Rom. ix. 1, 2, 3.) and others of similar phraseology, it will be sufficient to state here, that they are each susceptible of an interpretation which stands clear of a doctrine so unnatural and extravagant as the one referred to. Pure benevolence to man, that which embraces his highest interests, cannot consist with even a *willingness* to cherish an eternal enmity towards God. An unrenewed heart knows nothing of the former; a spirit renewed by the grace of God is delivered from the latter. These emotions spring from opposite principles, and cannot possibly be co-existent in the same mind. To which might be added, that such a disinterested love to others as involves the sacrifice of our *eternal interests,* is directly opposed to our Saviour's declaration—"Greater love hath no man than this, that a man lay down his *life* for his friend;" whereas, this extravagant notion involves not only the sacrifice of life, but the surrender of immortality.

even when he doubts of his own good estate, will desire to promote the glory of God. He will say, 'If I perish, let others be saved: if I belong to the kingdom of Satan (and possibly I may deceive myself), my present prayer is, 'Thy kingdom come.' Would to God that such benevolence as this pervaded every heart!"

In a ready and cheerful submission to trials, when called to them by the will of God, the principle of self-love is not required to be abandoned; on the contrary, we are allowed to draw from this source motives to sustain us under our sufferings. "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." "Having this hope," said the apostle, "we faint not." The preference of suffering to enjoyment evinced by the disciples and primitive Christians, is not to be ascribed to a stoical insensibility to pain, or to an indifference to their own interests. It was a due estimate of their interests which induced their conduct. Heaven asks no sacrifices without offering an equivalent. Their election was as prudent as it was pious, for they knew who had declared, "Verily I say unto you, there is no man that hath left house, or parent, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time, and in the world to come life everlasting." So far were the primitive Christians from losing sight of their personal happiness, amidst their *manifold temptations*, that a regard to this is the data on which faith worked her calculations. "For I reckon," said the most distinguished amongst them, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." * And this has been the natural operation of the same principle in every age, and under every dispensation. It was this which induced Moses to relinquish the honours of Pharaoh's court, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, which are but for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect to the recompence of the reward." All the threatenings and the promises of Scripture are founded on the existence of a principle of self-love; otherwise, as motives, they could have no influence either on our hope or our fear. So far is the principle of self-love here pleaded for from being condemned in Scripture, that the sacred page abounds with promises and assurances, that the brightest and the best of blessings are prepared to satisfy it. Labour is to be succeeded by rest; suffering by enjoyment; and death by immortality.

The celebrated infidel, Lord Shaftesbury, in some part of his writings, is a strenuous advocate for the doctrine of anti-selfishness. He maintains, that disinterestedness is virtue, and the only virtue; at the same time, he denies that it could consist with any hope of reward, or any fear of punishment; these, he declared, made virtue *mercenary*, *mean*, and *selfish*. The conclusion which his Lordship drew from his principle was, that "the Scriptures, so far as they have any influence, annihilate, by threatenings and promises, all virtue." This was a conclusion naturally to be expected from this deistical sophist. No doubt he maintained the principle on purpose to support it. But probably the divines referred to little suspected, that in pleading for the principle of disinterested love, they were mak-

* Rom. viii. 18.

ing common cause with the champions of infidelity.

To contemplate the perfections of the Deity, apart from their bearing on human happiness, and especially on our own, is an abstract view of the divine nature to which Scripture affords no countenance, and which partakes more of the character of a philosophic speculation, than of Christian complacency. It is well observed by the anonymous writer before quoted—

"That speculative complacency in the deification of ideal excellence, which heathen and christian philosophers have alike discovered, is not love, because it does not partake of gratitude. We know of no better test by which to detect its spurious character. And the reason is, that it has not for its object the goodness of God perceived in relation to ourselves; it does not recognize the actual claims of God; nor is it connected with a sense of personal demerit, and personal obligation. It is not abstract good, but moral goodness, and that not as the quality of a thing, but as the attribute of personal character, the contemplation of which awakens love, and inspires a moral attachment. God himself, viewed as an abstract object of contemplation, may be habitually regarded without any holy emotion; the idea may have no more practical force on the affections than a mathematical truth, or any other abstraction."*

"'The exercise of affection towards the chief source of all good, according to Plato,' Mr. Joyce remarks, in his excellent treatise on Love to God, 'is, when fairly examined, nothing more than the admiration and love of that abstract moral beauty which we may be taught to comprehend by an easy process of investigation.' 'But the great exemplar of all that is fair and lovely, is not, like the true and living God, exhibited in intimate communion and endearing intercourse with his intelligent creatures, supplying their wants, promoting and confirming their happiness with parental vigilance and love, and by his spontaneous and conscious irradiations and communications of sacred influence to the faculties, bringing them to a nearer resemblance to his own glorious perfections.'†

"If we examine the Ode or Pœan of Aristotle,‡ composed in praise of the beauty of virtue, or, in other words, of moral excellence, abstractedly exhibited to the contemplation of the mind, we shall be convinced how much it was regarded by the ancient philosophers in the light of a metaphysical abstraction, or, what amounts to nearly the same, a poetical prosopopœia."

Which of these modes of love, *complacency*, or *gratitude*, is most acceptable to Him who has an entire right to both, and who will not dispense with either, is surely an unnecessary inquiry. It is sufficient for all the purposes of practical piety, to know that both must be tendered, or neither will be accepted. Nor is it necessary to agitate the question, which of these affections, in the work of regeneration, is first called into exercise; both will be found in every mind where that work is completed, and their priority in the order of time, depending, perhaps, upon local circumstances, may be different in different characters. These modes of love to God may be *distinguished*, but they cannot be *divided*. Their existence implies no opposition; no discordance. They are mingled in the devout exercises of every renewed spirit. They harmonize in the affections like the colours in the rainbow, melting into each other, and mutually contributing to enhance their separate beauties. Whatever extravagant notions may have been broached by American or German writers on this subject, Dr. D. discovers no leaning towards such wild and romantic speculations. His definition of the love of *gratitude* is too expansive to leave it amenable to the charge of narrow selfishness. It partakes of the generosity of benevolence. And "complacency in the divine character," he observes, "in a future world, and a higher state of existence, may become possessed of the whole intenseness and ardour of *gratitude*." These are views of the subject worthy of his enlarged and liberal

* Eclectic Review. † pp. 225, 228, 230.
‡ Diog. Laert. lib. v.

mind; and he enforces our obligation to this sacred duty, on principles easily apprehended, and in a strain of eloquence the most energetic and persuasive.

"Without love to God, there can be no virtue or moral excellence. God presents to us in his blessedness, in his excellence, and in his communications of good, all possible reasons, in all possible degrees, why we should exercise towards him our supreme benevolence, complacency, and gratitude. His enjoyment is the sum of all happiness; his character the sum of all perfection; and his communications of good, the amount of all the blessings found in the universe. These united, constitute an object assembling in itself, comparatively speaking, all natural and moral beauty, glory, and excellence, whatever can be desired, esteemed, and loved. Love is a single character; uniform in its nature, and in no way separable, even in contemplation, except merely as it is exercised towards different objects. These give it all those which are considered as its different forms. In all these forms it is exercised by the same man, in exactly the same manner. If it be found in any one of these forms in any mind, it is of course found in the same mind in every other form, whenever the object which gives it that form is presented to that mind. Thus he who possesses *benevolence* when *happiness* is the object present to him, exercises *complacency* whenever he contemplates *moral excellence*; and *gratitude*, whenever he turns his thoughts towards a *benefactor*. In all these exercises of the mind, and all others of a virtuous nature, a single, indivisible disposition exists and operates. This disposition is the love required by the divine law; the love which St. Paul declares to be 'the fulfilling of the law;' not love of various kinds; not a train of dispositions, diversified in their nature, and springing up successively as new objects are presented to the mind; but love of exactly the same nature, diversified only by being exercised towards different objects.

"The duty of love, under each of these distinct modifications of it, is required by the precepts, illustrated in the examples, and divinely encouraged by the motives, promises, and rewards, which abound in the sacred writings. Particularly, the *good will* of the Psalmist, to the infinitely great and glorious Creator, Preserver, and Benefactor of the universe, is manifested every where throughout his sacred songs. Every where he rejoices in the designs and actions of Jehovah; in the certain accomplishment of his designs; in the infinite glory which he will derive from them all; in the prosperity of his kingdom; and in the joy which he experiences in all the works of his hands. Equally does he express his *complacency* in the perfect character of God; his wisdom, power, goodness, truth, faithfulness, and mercy, as displayed in his works and word, in his law and Gospel. Nor is he less abundant in his effusions of *gratitude*, for all the divine goodness to himself and his family, to the people of Israel, and to the church of God. In expressing these emotions, he is ardent, intense, sublime, and rapturous; an illustrious example to all who have come after him, of the manner in which we should feel, and in which we should express our love to God."

*(To be continued.)*

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## An Admonitory Anecdote.

*To the Editor of the Baptist Magazine.*

Sir,

The following singular anecdote was lately communicated to me by a friend; and having received his permission to make any use of it I please, I forward it to you, that, if you think its publicity calculated to do good, you may insert it in your Magazine.

*Bristol.* J. G. F.

Conversing with a lady the other day, on the folly and sinfulness of attending balls and theatres, she said she had resolved to attend them no more, assigning as reasons, that attendance upon them dissipated the mind, interfered with social duties, infringed upon the time and health of servants, and rendered family prayer irksome and hypocritical. This decision of conduct was the means of exciting some remarks from the daughters of a clergyman, and they endeavoured to obviate the objections of the lady, especially with regard to the late and unreasonable hour, and the unfitness of mind for the observance of prayer after returning from these *fashionable amusements*. "We have (they said) lately thought upon a very happy expedient; for instead of putting

off family prayer until we return, or wholly putting it aside on the nights we go to the ball, we make a point of dressing half an hour before the time, and *then* father calls the servants in to prayer before we go." Thus these poor deluded young persons, under the sanction of their father, a clergyman, bow the knee before the Searcher of hearts, and say, "Our Father, who art in heaven, lead us not into temptation, but deliver us from evil"—"From all the deceits of the world, the flesh, and the devil, good Lord deliver us!" and then rise up, enter their carriage, and go immediately to the ball-room!

Can we be surprised at the dissipated habits of servants, and of their contempt of pure and vital godliness, when they see a man, professing to be a minister of the Gospel, thus making a mockery of all that is sacred? If ever there was a necessity for instructing the rising generation in the great principles of the Christian religion, there is now; that they may feel the influence of that fear of God which preserved Joseph in the hour of temptation, and which enabled the three Hebrew youths to maintain such noble decisions of conduct, when exposed to the fire of persecution.

# POETRY.

## THE NEGRO MOTHER'S PETITION TO THE LADIES OF GREAT BRITAIN AND IRELAND.

MISSEY, MISSEY, tink on we,
Toder side de big blue sea—
How we flogg'd, and how we cry—
How we sometimes wish to die.

When we old, and when we weak,
Massa flog—we no dare 'peak—
If we 'peak, or murmur sigh,
Massa flog till almost die.

Den he clap on heaby chain,
Gib poor Neger body pain:
But, *dat* pain no *near* so deep
As de *memory* make we weep.

Oh! we 'member well de day,
Piccaninny round we play!—
Oh! we 'member well de night,
Piccaninny 'tolen quite!

How we poor heart t'rob and ache!
How we cry! Dey almost break!
How we head swim round and round!
How we wish we under ground!

Do Missey say—"*How* tink on we,
Toder side be big blue sea?"
Missey pray her *Massa* dear,
Wipe away de Neger tear.

When de Buckra 'peaker sent
To de House call Parliament,
Send *such* Buckra 'peaker dere
As regard poor Neger prayer.

Den dear Missey plead we cause,
When de Gobenors make de laws;
Tell dem—*pray* dem tink on we—
Beg dem set poor Neger free.

Missey den fill Neger eye
Wid de tear brimful of joy;
And we tongue too short to tell
Half de lub we bosom swell.

Den Neger for dear Missey pray,
For Massa too, de lib-long day—
For Fader, Broder, ebery Friend—
For ebery blessing widout end!

# REVIEW.

*A Letter on the present Neglect of the Lord's Day, addressed to the Inhabitants of London and Westminster.* By C. J. Blomfield, D.D. Bishop of London.

We are happy to see the public attention invited from various quarters to the Christian Sabbath; for not only is that day grievously profaned among the thoughtless of all classes, both in town and country, but, we regret to add, there is considerable laxity of sentiment in what is called the religious world, concerning the ground of obligation to its observance, and the manner of its sanctification.

In the Letter before us, Dr. Blomfield stands forward as a zealous advocate for the Lord's day; and we are pleased with his illustrations of the benefit of its observance, and with the strong and faithful colouring in which he exhibits the prevailing neglect of its claims. We could have wished, however, that his address had contained something concerning the *divine law* on this subject.

"In the observations," says his Lordship, "which I am about to make, I shall take for granted the necessity of a sabbatical institution, and for argument's sake I might be content to place its authority upon the basis of expediency; although for my own part I think it is entitled to our respect, upon far higher and more sacred ground than this." p. 5. In the appendix, we are informed of the thirteenth and other older canons of the English church, of injunctions cited by Bishop Stillingfleet, of the instructions set forth by Archbishop Cranmer, Bishop Hooper, the homilies, and the Archbishop of York's injunctions in Henry the Eighth's time; and it is added, "these authorities plainly shew that the strict observance of the Lord's day was no puritanical innovation." But wherefore has his Lordship omitted to mention the *scriptural authority* for the Christian sabbath? A declaration of the law and testimony on the point, would have imparted much more force to this appeal than it at present contains. In our judgment, canons, and councils, and doctrines of expediency in matters of religion, are things of little worth, and often worse than useless. The sacred scriptures, the scriptures of truth, are the sole and sufficient rule of religious faith and practice.

The ground of obligation to the sanctification of the Lord's day, appears to us very distinctly pointed out in the word of God. We feel no hesitation in referring at once to the fourth commandment. In that command, the sabbath is recognized as an institution well known and established from the beginning; the day to be thus observed is directed to be that which was the sabbath of the Lord our God, and as the seventh was originally that sabbath, inasmuch as on that day God rested from his works of creation, so that was the particular day to be sanctified. Exod. xx. 8—11. But there is a new sabbath of the Lord our God, called the Lord's day, Rev. i. 10; and in the glory of this day, that of the former is comparatively hidden and lost. We cannot now account that day to be the Lord's sabbath, in which he remained under the reign and in the prison of Death; it was on the first day of the week that the work of human redemption, the noblest work of God, was pronounced to be complete, by the resurrection of the Lord of the Sabbath. Then it was that the stone which the builders rejected became the head of the corner. This was *his* sabbath, the day on which the Lord entered into his rest and glory, in which therefore we are to rejoice and be glad.

We are well aware, that amongst the *novelties* of the present day, the argument for the sabbath from the moral law will be rejected by some persons,

on the alleged ground that that law formed a part of the Jewish institution, now abolished. Dr. Wheatley and others, who are strenuous, nevertheless, for the interests of evangelical holiness, maintain this notion. Our views of the ten commandments are different. We consider them as the grand original outline of all duty, both towards God and our fellow-creatures, an outline strongly marked on the conscience of man at the beginning; and, having been almost lost amid the awful corruption of the world, republished by the voice of God himself, and twice written on tables of stone, for conviction of sins and direction in morals, to people of every age. We are not come to Mount Sinai, certainly, for the rule of salvation; yet is not the law which was spoken there, *that same law* which Christ came especially to magnify—the very same as that which faith establishes, and that which our divine prophet sums up in the two commands of love to God and love to our neighbour? Was it not by the application of the tenth command the apostle obtained conviction of sin? This law is holy, just, and good, is called the royal law, and its precepts are referred to as of everlasting authority. James ii. 2—11. Rom. xiii. 8—10. In writing also to Gentile Christians at Ephesus, the apostle quotes from this law, "Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." Eph. vi. 2, 3. It follows, of course, that if the moral law is still the rule of conduct, the commandment of the sabbath is of as much authority as any other in the decalogue, and is one of the four commandments summed up by our Lord in that great one, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

With respect to the substitution of the first day of the week for the seventh, as the Christian sabbath, it may be remarked, that the title which Christ assumed, the Lord of the Sabbath day, can signify nothing less than that the appointment of the particular day to be so observed was wholly in his right and power, and that the day should have a peculiar reference *to Him*. He, by whom all things were at first created, and who hallowed the day on which he ceased from his mighty performances, has accomplished a work of still higher importance in the government of intelligent minds; which work was not publicly shewn to be complete till the day when Jesus rose from the dead. The old form and dispensation of the ten commandments, as exhibited by Moses, has been succeeded by a new dispensation of the same commands by Jesus Christ, attended with higher motives, with the declaration of truths eminently calculated in the faith of them to produce the obedience required, with the promises of grace and help from the Spirit, and with the provisions of divine mercy through the righteous advocate.

In this new dispensation of the law of the sabbath, the first day of the week is styled the Lord's day, and special manifestations of the Saviour's presence and grace were made on that day at the two first weeks after his resurrection. John xx. 19—26. The church of Corinth and the churches of Galatia, were ordered by an inspired apostle to lay by them in store on that first day of the week, as God had prospered them, for the support of the poor saints; and it appears to have been the prevailing custom of the disciples, to partake of the Lord's supper on the Lord's day. Now, concerning the collection for the saints, &c. 1 Cor. xvi. 1, 2. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, &c. Acts xx. 7. We perceive, therefore, that even while the old Jewish polity was but ready to vanish away, the Lord's day was held to be the day for sacred services and solemn assemblings; but while that polity remained, the disciples preached the Gospel to the Jews most frequently on the sabbath of their dispensation, because they were then most readily convened; but when that economy was broken up by the destruction of their

city and temple, the Lord's day naturally became settled as the universal sabbath of the church.

On the sanctification of the sabbath-day, we learn from our Lord's declaration, that the sabbath was made for man, and not man for the sabbath—that the suspension of worldly occupations is not in itself the end for which the sabbath was appointed—for then man would have been made for the sabbath: but that that period of rest was designed to be a means and opportunity for ceasing from all unnecessary temporal concerns, in order that our relation to God and eternity may be especially considered, that the public acknowledgment of God as the Creator and Redeemer might be honourably kept up in the world, that believers may edify one another by social prayer, praise, and religious instruction, and that they may seek the extension of the Saviour's kingdom, and perform works of charity for their fellow men. The Christian will feel it to be his duty not to forsake the assembling of the saints on this day. He will be glad with a religious joy, and will gratefully devote these sacred hours to the best interests of his own soul, and of those around him; nor will he need to be told, that the true sanctification of the sabbath cannot comport with political or scientific pursuits, or with sloth, or luxurious meals, or worldly conversation and amusements. Let this law of the sabbath be written on the heart (and it ought to be so equally with the law against theft or adultery,) and the mind will soon perceive what worldly things are incompatible with its acceptable and profitable observance.

Since the law of the sabbath enjoins cessation from labour on that day, it evidently implies some duties peculiarly binding on rulers. It demands, from the lowest in authority to the chief magistrate in the land, that they who are under their command should be exempted from all claims of service on that day, so far as would interfere with the duties and privileges of a day sacred to God, for the servant equally with the master. It requires also of the government of the country, that it protect the persons who would regard the day, by putting down or preventing the operation of that rapacity which would be injurious to their worldly interests; that rapacity and avarice which are denoted in attending to secular business upon the day of the Lord. The opening of places of business, or the doing of work not necessary for the health or lives of men, ought to be universally and strictly forbidden by the magistrate; for otherwise, those who would hallow the sabbath will not be adequately protected in the exercise of their religion. We earnestly desire a more general attention to the sanctification of the Lord's day—a day for which every serious Christian will ever be thankful—a day of sweet relief amidst the feverish excitements of an evil world—a day when it may be said most truly, "Behold, the tabernacle of God is with men!"

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*Satan; a Poem.* By Robert Montgomery. 12mo. pp. 391. Price 10s. 6d. Maunder.

It always affords us peculiar pleasure to see talents sanctified in their exertion by the spirit of Christianity; and therefore, on the appearance of Mr. Montgomery's earlier productions, we were disposed to be favourable to him, because he seemed, at any rate, to subject his powers (such as they were) to the influence of right feelings and principles. Having this disposition, we were content to pass by those turgid expressions and inflated passages which were prominent defects of his former poems, with but slight animadversion; and we trusted that experience would so improve his judgment, and so refine his taste, as to render his future publications less obnoxious to the remarks of unfavourable criticism. But such has evidently not been the case. Similar feelings to our own influenced, we doubt not, the religious public, in giving so extended and hearty a welcome to this juvenile aspirant to poetical reputation. There is, however, nothing more likely to retard a person's advance in any pursuit, than a too early award of injudicious praise.

It has a tendency to render minds of inferior power satisfied with a low degree of attainment, and fosters an overweening confidence and self-conceit, that opposes a most effectual barrier to improvement, and renders the subject of it, in too many instances, insufferable and ridiculous.

The poem which has suggested to us these remarks, has been lying upon our table for several months, and our reason for not having noticed it at an earlier period, has been simply the great difficulty and pain we have felt in wading through its pages; and therefore we have postponed it, as we are too apt to do any thing disagreeable, to the last moment. But to our task.

Mr. M. introduces his poem with a rambling, unconnected address to his friend, in which he tells us, that

> "A scene of sunshine and of gloom,
> Like human life, my page will be,
> And, *mutter'd o'er our mortal doom*,
> Will *sound a dark soliloquy!*" p. 6.

The meaning of this we cannot exactly understand, but suppose it of course to be intended for a description of what is to be expected from his book; and truly it is, to us at least, a most *dark* and incomprehensible *soliloquy*. A few stanzas further on, after mentioning "the demon-god of sin," Mr. M. tells us that

> "Such, a wand'rer o'er the earth,
> The viewless Power I've dared to draw,
> And *humanly have given birth*
> To all he *felt*, and all he *saw*"— p. 7.

a confession that, in ordinary circumstances, would properly entitle a person to the care of some judicious medical friend. The following stanzas contain Mr. M.'s own opinion of his success in what he has undertaken.

> "Thus, virtues are as Heaven reveal'd,
> And Love and Truth eternal shown;
> While whatsoe'er the Tempter *wield*,
> Is darkly hued, and stamp'd his own.
>
> Nor marvel thou, if scenery bright,
> And beautiful by nature made;
> If sight and *sound* that yield delight,
> Are in elysian charm *array'd*:
>
> For who can bliss or beauty know,
> Like him, a Rebel from the skies?
> Who, though his doom be endless woe,
> Hath witness'd all pure angels prize.—
> And such the matter of my verse,
> Whate'er its fate, or force, may be;
> *Inwoven with the primal curse*,
> *But hailing immortality*." p. 8.

The modesty, the sense, and the grammar of this passage are, without doubt, equally to be admired. After forty stanzas like these, we come to the *poem* itself, which is merely a *dark soliloquy*, supposed to be uttered by Satan in these latter days, whilst standing on that "high mountain" where he of old tempted the Saviour. Mr. M., or rather we should say Satan, opens upon us in all the grandiloquence of "prose run mad," as some one ill-naturedly denominates inferior blank verse; and, to borrow Mr. M.'s magnificent language, on he

> ——"prates,
> Drowning his moral in a dream of words."

It would be impossible to *select* a passage from any part of the *three books* forming this *poem*, which would not justify *its* claim to that distinction. We transcribe the beginning, merely because it first occurs.

> "*Awake, ye thunders!* let your *living roar*
> *Exult* around me, and a *darkness shroud*
> *The air*, as once again the world I greet,
> Here on this *haughty mountain-head*, where
> HE
> Of old, now *palaced in the Heaven of Heavens*,
> The Virgin-born, by prophets vision'd forth,
> Was tempted, and withstood me!—
> Is the Earth
> Appall'd, or *agonizing in the wrack*
> Of elements?—like spirits that are lost,
> *Wailing and howling, sweep the orphan winds*,
> While Nature *trembles with prophetic fear*,
> As though a *Chaos were to crown the storm!*
> Lo! *how it glooms*, and what a *fiery gash*
> Deal the *red lightnings* through yon *darken'd sky*,—
> All echo with the *chorus of her clouds!*
>
> And well Earth answers to the voice of Heaven.
> Hark to the *crash of forest riven-boughs*
> In yonder waste, the *home of hurricanes*,
> That catch the *howlings of the cavern'd brutes*,
> And wing them onwards to Arabia's wild,
> O'ercanopied with *flying waves of sand*,
> Like a *dread ocean whirling through the skies!*
> But Thou, alone eternally sublime,
> Thou *rolling mystery* of might and power!
> *Rocking the tempest* on thy breast of waves,
> Or spread in *breezy rapture* to the sun,—

Thou *daring Ocean!* that couldst deluge worlds,
And *yet rush on*—I hear thy *swell of wrath*
In *liquid thunder laughing* at the winds
Resoundingly, and from afar behold
Thine *armed billows*, heaving as they *roar*,
And the *wing'd sea-foam shiver* on the gales.

Swell on, ye *waves, and whirlwinds*, sweep along,
Like the *full breathing of Almighty ire*,
Whose sound is desolation!—where the sail
Of yon lone vessel, as a *shatter'd cloud*,
Is moving, let the surges mount on high
Their *huge magnificence*, and lift their heads,
And, like *Titanic creatures, tempest-born*,
In *life and fury* march upon the main!—
*Rave on*, thou Tempest, on thy *reckless wings;*
To me thy *warring mood* is *fearful joy*,
A faint memento of that mighty day,
When proud rebellion shook the walls of Heaven,—
Till, *charioted by thunder*, forth He came,
The lightning of the Lord, and *blazed revenge*,
*Hurling us downward to the deep of Hell*,
That *madden'd wild* as billows in the storm,
When *rushingly we met her roaring flames!*"
pp. 19—22.

This is, indeed, "a tale full of sound and fury," and, like the lion's part, may be performed "extempore, as it is nothing but roaring."

Here we have—thunder's *living* roar exulting—darkness shrouding the air—Satan on the haughty mountain head—Earth agonizing in the wrack of elements—the *orphan* winds (poor things!) wailing and howling (why not gnashing their teeth?)—Nature trembling with prophetic fear—Chaos crowning the storm—the storm glooming—the *red* lightning (not the blue) dealing a *fiery gash* through the darkened sky—and the sky (notwithstanding this terrible gash) echoing with a *chorus of clouds* (a very novel chorus)!

Then comes—the crash of riven forest-boughs in the home of hurricanes—that catch (who catch?) the howlings of the caverned brutes, (what brutes?) and wing them (query, break their wings?) to flying waves of sand, like a dread ocean whirling through the skies.

Then comes old Ocean himself, a *rolling mystery* (the other was, we suppose, a *flying mystery*,) rocking the tempest (happy Tempest!) on his breast of waves in breezy rapture. This breezy rapture ends (Tempest being refractory, we suppose, as his name would signify,) and "daring Ocean," being angry—rushes on in a swell of wrath and liquid thunder (we had the *solid* thunder before,) with *armed* billows (query, armed with birch rods for naughty Tempest?) and winged sea-foam shivering on the gales.

Having these things before him, Satan commands the—waves and whirlwinds—to sweep like the full breathing of Almighty ire—upon a "lone vessel"—that he says is moving like a "shattered cloud." This done—Satan becomes delirious, and calls upon the surges "to mount on high their huge magnificence," (a sort of mammoth, perhaps,) and hold up their heads (like horse-guards?) and march in life and fury on the main.

Being partial to Tempest, and rather disposed to spoil him, Satan tells him to "rave on upon his reckless wings" as Tempest's "warring mood is fearful joy to him"—putting him in mind of his own early days, when he himself was rebellious. The rest is too gravely profane and presumptuous for us to carry the interpretation further.

To be serious, we do indeed most deeply deplore Mr. M.'s want of judgment, in producing a book like "Satan, a *poem;*" which cannot but be, in some measure, the means of inducing, in the minds of the worldly who may read it, a contempt for those things which are connected with their best interests.—Religion, and the revelations of the Bible, are of a high and sacred character: and works of imagination which take these subjects for a theme, should be imbued with a holy sobriety of feeling, that will not, with unhallowed and unbidden hands, touch those "secret things" which "belong to God."

Condemning this volume, as ranting and bombastic in poetry, and as irreverend and presumptuous in religion, we trust if Mr. M. should venture before the public again, it will be with a chastened and enlightened mind, which will enable him to distinguish what is truly beautiful and truly pious, and to limit his attempts to those performances which are properly within his power.

*The Book of the Priesthood, an Argument in three Parts.* By THOMAS STRATTEN, Sunderland. Price 8s. Holdsworth and Ball.

NOTHING can be more just and appropriate than the observation of the Bishop of Bristol, quoted by Mr. S. in the commencent of his preface. "It is necessary frequently to visit the ground on which Christianity was first established, to ascertain the limits and extent of the primitive faith, and to recover the parts taken by unjust violence, or lost by injudicious concession."

In Part I. containing five sections, the author has most triumphantly shewn that *the Christian ministry is not a priesthood:* and in doing this, he has struck a blow at the root of all Catholic and all Protestant church establishments. He has demonstrated this truth, that there is no priest on earth, and but one in heaven, "who ever liveth to make intercession for us."

Part II. in four sections, shews that *Christ is the only, but all-sufficient Priest of the Christian church.* We have been particularly delighted with the third section, in which Mr. Stratten has written excellently on the *prevalency* of our Saviour's intercession. "1. The priest who intercedes is *the perfect representative* of all those who come to God by him. 2. The priest who intercedes, *perfectly comprehends the wants* of all those who come to God by him. 3. The priest who intercedes, *kindly sympathizes in the infirmities* of all those who come to God by him. 4. The priest who intercedes, *is able effectually to bless* all those who come to God by him." These particulars are amplified in a very lively and edifying manner, which, we trust, will be eminently useful to every reader.

The object of Part III. in three sections, is to prove that *the Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians.*

On the whole, we think the argument is complete and decisive; and that the writer has displayed very considerable skill and judgment in the management of it.

We were sorry to perceive that the excellent writer of the work before us is among the advocates for infant baptism; which, we apprehend, will ere long appear to Christians at large a theory totally indefensible. "To the law and to the testimony," says Mr. Stratten, "must be our exclusive appeal; and whatever shrinks from the decision of this authoritative and infallible judge, betrays itself to be an usurpation, which sooner or later will be compelled to withdraw its head, branded alike with the marks of God's displeasure, and of man's reprobation." p. 266.

Mr. Stratten maintains that "the rite of baptism is the aspersion of water," &c.—"and the children, so soon as the promises of Christianity can be unfolded to their opening powers, should be encouraged and exhorted to plead them, on the ground of the right to them, *which in baptism is conferred.*" p. 195. Here we looked in the margin, and at the foot of the page; but we looked in vain for any reference to "the law and the testimony." Turning back to p. 12, we found our author making this observation:

"Had a Jewish priest been asked for the origin of the office which he sustained, he could have produced the book of the law, and have pointed with his finger to the express passage of institution. He could have given full and explicit quotations, not only in support of the title and authority of the office itself, but also descriptions in detail of every particular which related to its services, and even of the vestments which were to be worn in its discharge. Had he been asked for his own individual and particular right to execute the office, he could have produced the genealogical tables, and have led the inquirer, ascending or descending, through every link of the chain which connected him with God's first anointed—Aaron. Had he been asked for the authority of any of the varied rites which he performed, he could again, in every instance, have referred to the specific and divine prescription."

But Mr. Stratten has not done so; and we said within ourselves, How is this?

Many readers will sympathize with

Mr. Stratten in the concluding paragraph of his elaborate argument:—

"How different the artificial structure—the hierarchy which man has reared! That rises order upon order, with all incongruous materials and diverse styles, and altitude unmeasurably high. The builders of the mystic Babylon did actually accomplish that which their less fortunate predecessors only attempted. They reared for themselves a tower, whose top reached to the heavens. Those who in succession sat enthroned on its summit, did for awhile make darkness their pavilion, and assume the titles of the Most High. They grasped with mortal hand the flaming bolt, and made 'fire to come down from heaven to earth in the sight of men.' Their voice rolled in thunder, and the prostrate world trembled with awe before them. But the darkness of the night of terror has been chased away, and the unwelcome light of day has cast its withering beams upon them. The wand of the prince of magicians has been broken, and the arm, palsied with age, which waves the fragment that remains, only beats the air, in the presence of derision and scorn. The control of the elements is lost, and the power which once ruled them has repeatedly become the victim of their rage. The winds from above are vexing and crumbling the summit of the Babel. The floods from beneath are washing and wasting its foundation. The clumsy frame-work of its structure is disjointed, and it trembles and totters to its fall; like a great mill-stone cast into the sea, with violence will it be thrown down, and be found no more at all."

The style is elegant, lively, and forcible; a little too elevated and ambitious in a few places. We observed a few sentences of enormous length (as in pp. 198, 263, 308.) which no ordinary man could read aloud without panting for breath. In subsequent editions which, as we confidently expect, will be called for, this may easily be remedied.

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*Illustrations of the Practical Power of Faith, in a Series of Popular Discourses on Part of the Eleventh Chapter of the Epistle to the Hebrews.* By T. BINNEY. Price 10s. 6d. Holdsworth and Ball.

A VOLUME of sermons, delivered by an affectionate pastor to an affectionate people, is likely to be much prized when his living voice can be heard no more. Those who have derived benefit from particular discourses, will be sure to recur to them frequently, and warmly recommend them to their families and friends. On this account, many valuable sermons of a former age have been preserved to our times; and in this way Mr. Binney, we trust, will be a useful preacher to many, long after he has ceased to be numbered with those who are now in the public service of the sanctuary.

The subject is of peculiar interest, and the publication is very seasonable, while so many of our brethren in the north are contending about the nature of faith. The sentiments are decidedly evangelical. The style is lively, imaginative, often declamatory, and always too elevated and refined to be very popular. But there are some passages of exquisite beauty, and to the educated and intellectual classes, this neatly-printed volume will be highly acceptable.

The following extract well describes the religion of Cain.

"There is something gratifying in the idea of coming to God like Cain, with a simple acknowledgement of his existence and his bounty. There is something sublime in the thought of thus approaching the Eternal and Infinite Spirit; claiming to be a part of his offspring, and going forth in high and delightful excursions on the grandeur of his nature, and the extent of his works. There is something in all this that just suits the loftiness of the being that feels his conscious immortality, and exults in his capacities of action and happiness. There is nothing here to humble and to awe. It may all be enjoyed by a mind profoundly careless of its moral situation. It is gratifying to intellect, and captivating to genius. It can be sung in poetry, and embellished by taste. And yet it is nothing but a particular form of the great principle of pride; nothing but a certain kind of the idolatry of nature. It may consist with, and will encourage, in fact, some of the worst passions of the heart—an utter repugnance to God's method of salvation, and a contemptuous opposition to those that receive it." p. 74.

# NEW PUBLICATIONS.

1. *The Martyr of Prusa, or the First and Last Prayer; a Tale of the Early Christians.* pp. 144. Price 1s. 6d. Curry.

2. *The Outcast; a Story of the Modern Reformation.* 2 vols. pp. 375. Price 5s. Curry.

Persecution, whether Pagan, Papal, or Protestant, is now so generally understood to be the offspring of ignorance and superstition, that the most strenuous efforts of arrogance, even when associated with power, are seldom sufficient to enforce its penalties or inflict its pains. It may growl and "look unutterable things," but, with teeth and talons extracted, it is a sort of harmless monster, whose past atrocities may excite just indignation, but whose present effectiveness is scarcely equal to produce, under any circumstances, a tremulous sensation, or to protect itself from entire extirpation. We trust, therefore, that shortly nothing will remain, not only of a "martyr," but also of an "outcast," but a pathetic "tale" or affecting "story." In the small volumes before us, thus designated, our readers will find some amusement, and much instruction. They are written with considerable spirit, and contain many descriptions which are but too faithful representations of ancient and modern hostility to the principles and influence of pure and undefiled religion. In the latter of these publications, we were sorry to meet with certain passages of more than questionable propriety; for such will ever be our estimate of whatever is calculated to flush the cheek of innocence, or excite a train of impure imaginations. We cannot but express our hope, that in the event of a second edition, the improved taste of the author will induce a more scrupulous pruning of such excrescences, and our expectation is the more confident, as we cannot but think, that upon reviewing the subject, it will be seen that what is obnoxious weakens the impression intended to be produced, and so far defeats the object whose attainment is principally designed.

3. *Love to Christ the constraining Principle of the Christian Ministry; a Charge, by R. Wardlaw, D.D. of Glasgow.*

Those who are acquainted with Dr. Wardlaw, as a preacher or a writer, will expect us to say that this sermon is a very good one; because they will conclude that its author could not consent to publish what is not scriptural in sentiment, useful in tendency, and appropriate to the occasion on which it was delivered. It would not, perhaps, be difficult to find several discourses, preached on similar occasions, that are more eloquent than this; but not one that is more wise: we could find some that are superior in learning; but not one that would be more likely to benefit the soul of a missionary.

4. *Letters to the Committee of the Reformation Society; humbly recommended also to the Friends and Supporters of that Institution.* pp. 20. Wightman.

These Letters, six in number, are signed Philalethes. Whoever he may be, he cordially approves of reformation; but then he thinks, and, as we presume, truly, that in other communities there are corruptions, as well as in the church of Rome, and he is for extending purgation to them also. He is evidently one of those persons who are, at all events, for referring every thing in the kingdom of Jesus Christ to the prescription of the New Testament. That authority he considers to be paramount to every other, and would have every deviation from it dealt with as error. We heartily wish him success, and sincerely desire to further his endeavour, not only by urging attention to what he has written, on those to whom his letters are particularly addressed, but also upon our readers in general.

## *In the Press, &c.*

The Rev. J. M. Cramp, of St. Peter's, Thanet, proposes to publish by subscription, "A Text-book of Popery," or a View of the Theological System of the Church of Rome, as definitively and authoritatively settled by the Council of Trent.

Preparing for publication, by subscription, the Life of the late John Walker, M.D. Director and Vaccinator of the Royal Jennerian and London Vaccine Institutions. By John Epps, M.D.

A Defence of the Surinam Negro-English Version of the New Testament, comprising a History of that Version, a Sketch of the Position and History of Surinam, and a Grammatical and Philological Analysis of the Language and Version. By William Greenfield, Superintendant of the Editorial Department of the British and Foreign Bible Society.

The Challenge of a Deist Accepted; or an Examination of Objections to Revelation, contained in "The Age of Reason" and "The Deist." By John Thomas, late of Founders' Hall, Lothbury. In one vol. 8vo.

# OBITUARY.

## MRS. HANNAH TURNER,

LATE OF CREWKERNE, WHO DIED DEC. 18, 1829, AGED 31 YEARS.

Mrs. Turner, the subject of this sketch, was the eldest daughter of the late Rev. T. Price, Baptist Minister of Yeovil, a memoir of whom appeared in the Baptist Magazine for November, 1817. Favoured with pious parents and religious privileges, it was her distinguished happiness also, at an early age, to become the subject of deep and abiding religious impressions. A sermon delivered in her father's pulpit, by the Rev. Mr. Davies, a Pædobaptist minister residing in the same town, on "the exceeding sinfulness of sin," first convinced her of the depravity of the human heart, and led her to bewail before God the corruptions of her own soul. For some time her mind continued much depressed: she felt and mourned her guiltiness, without the realization of peace in believing. At length, however, hope was indulged; she was helped to see her interest in Christ, and then she rejoiced in the Lord. Being placed at school in Exeter, she attended on the ministry of the Rev. S. Kilpin, of whose personal kindnesses and ministerial labours she ever spoke with grateful esteem and pleasure, regarding his preaching as of signal benefit to her soul. After her return to Yeovil, she was led to give herself not only to the Lord, but also to his people, her father enjoying the privilege of baptizing her when she was but sixteen years of age. To this service she often adverted with emotions of unmingled satisfaction, declaring that the holy joy and heavenly peace which pervaded her spirit, when she put on Christ by baptism, were of the most delightful and elevated character. Subsequently to her making a public profession of religion, being planted in the house of the Lord, she flourished in the courts of her God. The correspondence she maintained, furnishes numerous extracts confirmatory of her being a devoted, cheerful, humble Christian; but these we forbear to introduce. Her mind was richly imbued with religious principles, and her attachment to divine truth was warm and inviolable. It was alike dear to her in life and in death. She valued all that God had revealed, longing to embrace all the doctrines of the Gospel, to realize all its promises, practise all its duties, and to exhibit in her life and spirit its commanding excellences. Though a Christian of no ordinary standard, yet owing to her retiring disposition, the general amiableness of her character was concealed from those who were not intimately acquainted with her. Esteeming others better than herself, she avoided notoriety, and was content to remain unnoticed and unknown.

In June, 1819, Miss Price entered into a matrimonial connection with Mr. Turner. This union was marked with much of mutual harmony and affection. Being now removed from Yeovil, Mrs. Turner and her husband were united with the Baptist church in Crewkerne, from its formation in 1820; and during the nine years of association in her new connection, her conduct was such as becometh the Gospel of Christ. The claims of a young and numerous family —for she was the mother of seven children, two of whom died in their infancy —precluded many active exertions, but she loved the house of God, and deplored those circumstances which prevented her attendance. Unlike too many professing Christians, the week evening services were to her equally dear with those of the Sabbath, and prayer meetings were much esteemed and enjoyed. Her attachment to her pastor was strong and undiminished, and her soul was set on the prosperity of the church with which she stood connected.

For several months her health had evidently declined. Her confinement, however, being anticipated, it was hoped that that event would prove favourable. Alas! how frail and false are human hopes! After the birth of the infant, she seemed indeed to rally for a season, but symptoms decidedly consumptive soon appeared, and so rapid was the progress of this insidious disease, that it baffled human aid; and, in less than two months from her confinement, terminated fatally. During her last illness, which was peculiarly trying—an affection of the throat rendering the act of swallowing and the effort of speaking very painful—her patience and gratitude were remarkable. Often did she advert to her personal and relative mercies, dwelling with much satisfaction on all the mitigating circumstances of her affliction. It was remarked by her medical attendant, that he had never met with so placid and thankful a patient.

Her sensible comforts were sometimes abundantly, as well as graciously bestowed. On one occasion she said to her minister, "I have had a blessed manifestation of Christ to my soul; yesterday, while you were at the Lord's table, I thought of his wondrous love in dying for such a guilty, unworthy wretch; I can't tell the delight I experienced, but I feel the blessedness now." Her serenity and joy were associated with deep humility, and fear of self-delusion. One day she observed, "I used to feel great dread of death, but I have now lost it all. Can it be insensibility—delusion?" It being evident that her calmness proceeded not from deception or stupefaction, it was remarked to her, that one design of Christ's mission and mediation was, to "deliver them who, through fear of death, were all their lifetime subject to bondage." She could not speak, but smiled assent. Appearing on the verge of heaven, a friend said, "You will soon know the full meaning of Paul's triumphant language, "Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ." She rejoined, "I hope I shall conquer;" and then, after a lengthy pause, with an air of solemnity and a tone of earnestness perfectly surprising, she added, "Hope I shall—O yes, I must gain the victory!"

Few Christians have more practically regarded that scripture, "Set thine house in order, for thou shalt die and not live." From a powerful conviction on her own mind, that her recovery was very doubtful, she had made various arrangements for the comfort of her husband and family, in the event of her removal. To a female friend, who was much with her, she said, "I want to speak with you about my family and my funeral," adding, with sacred cheerfulness, "I am not nearer death for talking of it." Throughout her illness, she felt a sweet satisfaction from the conviction that she was in the Lord's hands, and that the will of the Lord concerning her would be done. A person saying to her, "Do you think you shall recover?" she replied, "Don't ask me that—ask one above."

At his next visit, her pastor found her much weaker, with

> "A mortal paleness on her cheek,
> And glory in her soul."

In reply to his inquiries respecting the state of her mind, she said, "Very comfortable—very comfortable; neither anxious for life or death." Her general observation was to this effect, frequently in these words—"I have steady peace: no raptures, but happy, happy, quite happy."

As the final hour approached, her conviction of the reality and blessedness of Gospel truth was much confirmed. She often repeated such passages as, "The blood of Jesus Christ, God's Son, cleanseth us from all sin"—"Him that cometh unto me, I will in no wise cast out"—"Behold the Lamb of God, that taketh away the sin of the world"—and especially, "Found in Him." These and similar portions of the divine word, were to her truly heart-reviving texts. She declared the simplest, most familiar portions of Scripture, were

now her greatest consolation. From an ardent attachment to the Saviour, she always rejoiced to hear the glories of his person and work exhibited. The doctrines of the deity and atonement of Christ claimed the full confidence of her admiring soul. In allusion to her high estimate of these great truths in life, she was asked, "What do you think of them now?" The reply was, "More than ever I did." Feeling the preciousness of Christ, she said, when actually conflicting with death, "Tell poor sinners of the love, power, grace, and faithfulness of Jesus." On reviving from a severe convulsion fit, in which it was expected she would have gone off, she testified of the power and sweetness of the grace of Christ, exclaiming, "Happy! happy!" Under another sharp struggle, a friend who was endeavouring to assist her, whispered to her, "Though heart and flesh fail, do you find God to be your strength now?" She summoned up her dying energies to reply, "I do, I do, I do."

Her end was peace. Shortly before the final separation, she took an affectionate leave of her friends, cast a parting look on those around her dying bed, and with all imaginable calmness said, "Good bye." These were her last words. She laid tranquil—a more than earthly smile now beamed on her countenance—she was waiting the summons. At length the welcome voice sounded "Come up hither," and her joyous spirit flew to the embraces of her Saviour and her God.

"Thus did she die,
All hope, without a doubt to cloud it,
All peace, without a fear to shroud it."

A funeral sermon was preached by her pastor to a very crowded congregation, the Lord's day evening after her interment, Dec. 27, 1829, from John i. 29. "Behold the Lamb of God," &c. words selected for the occasion by the deceased. May all who listened to the sermon be blessed with a personal interest in the gracious and holy salvation the text exhibits!

Who can peruse and reflect on the above statement, without perceiving the truth and excellency of real religion?

"A death bed's a detector of the heart."

Defective systems of religion, or mere speculations on principles that are just and important, will avail nothing in a dying hour. The soul, in the near view of eternity, must have solid rock on which to rest. Dear reader, art thou a humble believer in the Lord Jesus? Is Christ endeared to thy soul? Is thy heart right in the sight of God? Without vital godliness and heart-religion, your end cannot be serene and joyous. Death will not prove your friend, nor can heaven be your eternal portion. Consider your ways.

This sketch makes a direct and powerful appeal to the young. The deceased served the Lord from her youth, and at sixteen made a public profession of love to Christ. O ye thoughtless, wavering young, "How long halt ye between two opinions?" Say, have you found in the world a proper substitute for religion? Can you point to any thing which will either exempt you from death, or render you happy in and after death? Ah! no. It is vain from any other source to hope for such an issue. Conscience says the result in eternity cannot be doubted, but ought to be dreaded and avoided. Wherefore, then, do you neglect the Saviour? Think of his invitations, his promises, his claims. Apply to him personally: repair to him immediately. See

"Jesus ready stands to save you,
Full of pity, joined with power."

# INTELLIGENCE, &c.

## DOMESTIC.

### Recent Deaths.

On Lord's day, August 22, 1830, died Mr. Isaac Phillimore, aged 68 years, and more than 36 years pastor of the Baptist church at Kingston. In the early part of the last year he was deprived by death of his affectionate wife, since which period his health was observed gradually to decline. In the month of June last, with a view to the improvement of his health, he visited Portsmouth, which he had been accustomed to do annually for many years; but, on this last occasion, without deriving any advantage. From July he became rapidly worse; during this period, however, and up to the time of his dissolution, he enjoyed considerable resignation and peace of mind. His remains were deposited in the burial ground belonging to the Baptist church at Kingston.

On Tuesday, the 24th of August, died Mr. T. Holtham, aged 87. He had been a consistent member of the Baptist church, College-street, Northampton, for sixty years, and had officiated as clerk nearly *the same time*. A short memoir of him will appear in a future Number.

On Friday, the 27th of August, died, at his house in Stoke Newington, Mr. James Melhuish, aged 61 years. He was formerly a deacon of the Baptist church at Elim chapel, Fetter-lane; and afterwards, until his death, he sustained the like office in the church of the same denomination at Shacklewell chapel, Stoke Newington. A farther account of this worthy man may be expected in an early Number.

The Rev. Mr. Kilpin, of Exeter, departed this life on the 18th ult. He had been in declining health the last two years of his life. The last words he was heard to utter were, "Why are his chariot wheels so long in coming?"

Died, Sept. 8, Jane, the beloved and excellent wife of the Rev. W. B. Bowes, Minister of Enon Chapel, Woolwich, aged 28 years; leaving her widowed husband with three children, the youngest scarcely two months old. In her life and conversation the religion of Jesus Christ shone preeminently; in her afflictions, its consolations and supports were enjoyed and commended; and in her death, the peaceful triumphs of divine faith were witnessed and admired, to the praise of redeeming grace, and all-conquering mercy.

September 11, 1830, died at Warminster, with a hope full of immortality, aged nearly 79 years, Elizabeth, wife of Wm. Roberts, pastor of the Baptist church at Shrewton, in the county of Wilts.

### ABOLITION OF SLAVERY.

*To the Editor of the Baptist Magazine.*

SIR,

It affords me no small pleasure to see the overflowings of benevolent feeling, on behalf of the oppressed negro, pouring into your monthly miscellany. I rejoice that the public feeling is now becoming alive to the sufferings and wrongs of our fellow-subjects in the colonies, and that an expression of public opinion so general and so strong is expected in the next session of Parliament, as will lead to some effectual measures, tending to the abolition of that system of wrongs, and cruelties, and crimes, which the slavery of our colonies exhibits.

But there is one thing in your August Number, which has, I confess, given me some uneasiness; the tendency of which is, in my opinion, to turn the tide of benevolent feeling from its proper objects, the *existing sufferers*, to an unborn race. The Circular appended to your Magazine I have read, but of Mr. Ivimey's Postscript, of which you speak, I know nothing, not having seen it; but if the petition which it is said that gentleman recommends to all the Baptist churches as a model, be generally adopted, it will, I fear, do a serious injury to the cause of negro freedom. The great object of the petition in question is the welfare of *the future race of negroes*—to induce Parliament to legislate for an unborn generation, while the condition of 800,000 human beings, who are now suffering the most grievous wrongs by the iniquitous conduct of Britain, is but slightly noticed. And must our fellow-subjects, to the number of hundreds of thousands, be left to wear out their lives in bitter bondage, while their groans and cries ascend to heaven against a nation boasting of its freedom, and calling itself Christian!

I can have no objection to the insertion of a clause in our petitions, praying for the freedom of children born after a certain day, providing the present race of suffering negroes be not abandoned, and their interests kept in the back ground; but it appears to me unjust and cruel to make a diversion which shall operate to their disadvantage.

Allow me further to say, that the model petition recommended, or to be recommended, by the gentleman you mention, who is a member of the London Anti-slavery Committee, is not similar in this respect to the petition voted by that Committee to be presented to Parliament.

There are many reasons which I could state, why the present generation of a people "robbed and spoiled" should engage our attention in preference to future infants which have not yet a being, but I will not *at present* intrude any further, especially as I have to request as a favour, that you will insert the following resolutions of "the Yorkshire Protestant Dissenters' Association for the Abolition of Slavery;" the principles of which are so undeniably just and Christian, and are so perspicuously and forcibly stated, as to deserve general attention.

I am, Sir, yours, &c.
ANTHROPOS.

Resolutions unanimously adopted at a Meeting of the Yorkshire Protestant Dissenters' Association for the Abolition of Slavery, held in Leeds, on the 28th of Sept. 1829—*John Clapham, Esq.* in the Chair:

"That slavery is an evil of fearful magnitude, directly opposed to the well-being and happiness of man, the law of God, and the religion of Christ—the existence of which, especially in any part of the British dominions, we, as Christians, do most seriously deplore, and the entire extinction of which we feel ourselves called upon most strenuously to seek and promote, by all those means which the providence of God, and the laws and constitution of our own favoured and happy country have put into our power.

"That to us it does appear, that the various religious denominations of this country, with perhaps one exception, have not yet applied themselves to the destruction of this great evil, in that determined manner, and with those systematic and energetic measures, which the magnitude of the evil itself, and of the powers banded together for its continuance, obviously and most imperatively demand.

"That, for the most part, the question of negro slavery has been approached as a political one, and assailed by arguments drawn from policy and mere expediency, and not opposed with those stronger and less equivocal principles and arguments which are to be derived from the word of God, and the supreme and immutable laws of revealed religion.

"That too long have we, in common with the friends of humanity around us, wasted our time and efforts in vain attempts to ameliorate the condition of our fellow-creatures who are in bondage, with a view to their gradual emancipation; but deeply feeling, that to maintain such a system, under any modifications whatever, is to oppose and counteract the spirit and principles of our holy religion, we pledge ourselves henceforth to seek, in every legitimate and practicable way, and by our united and strenuous exertions, its immediate and entire destruction, and to remove from ourselves, and from our beloved country, the guilt of fostering this flagrant injustice, or even permitting its continuance, for any period, however limited, beyond the time that may be absolutely requisite to pass the act for its complete abolition, and to frame and apply those provisional regulations and restraints, which shall establish the authority of law in the British colonies.

"That while we unequivocally maintain the right of the slaves to the full participation of freedom, without any compensation on their parts to the persons who hold them in bondage, we have no wish to prejudice those claims which the planters may have upon the government of our country to a fair and equitable indemnification against such losses as may be necessarily consequent upon the change of system; and we declare our readiness to bear our full proportion of the burdens which the legislature, in its wisdom, may find it requisite to impose, for the accomplishment of this great measure.

"That a Society be now formed, to consist of Protestant Dissenting Ministers, and the members of their respective congregations, whose object shall be the immediate and total abolition of slavery, and that it be called 'The Yorkshire Protestant Dissenters' Association for the Abolition of Slavery.'

"That a Committee be formed, to consist of the Ministers and two or more members of each Protestant Dissenting congregation in the county, which shall unite itself with this Association."

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TRINITARIAN SOCIETY.

At a Meeting of Protestant Dissenting Ministers of various Denominations, viz. Independents, Baptists, and Calvinistic Methodists, held at Trinity Chapel, Leather-lane, Holborn, on Monday, August 30, 1830, the *Rev. Joseph Ivimey* in the Chair; the following Resolutions were proposed and adopted:—

1. That a Society be immediately formed, to be called "The General Union of Trinitarian Protestant Dissenting Ministers, residing in and about the Cities of London and Westminster."

2. That the object to be accomplished by the Society shall be, to express a public

united opinion on every suitable occasion, and especially on subjects connected with the civil or religious liberties of Protestant Dissenters.

3. That all Protestant Dissenting Ministers, who, with their respective places of worship, are protected by the Act of Toleration, and who profess their faith in the distinct personality and offices of the Three-One Jehovah—Father, Son, and Holy Ghost, as revealed in the sacred Scriptures, shall be eligible to become members of this Society, including those Ministers who, at the present Meeting, may give in their names, and any others who, on subsequent application, may be introduced by a Member of the Society, and approved by two-thirds of the Committee.

4. That the primary Committee shall consist of two ministers of each denomination included in the Society, to be chosen annually, with power to add to their number; and that the Committee for the present year consist of the Rev. John Bunce, of Chelsea; the Rev. Richard Davies, of Walworth; the Rev. Joseph Ivimey, of Eagle-street; the Rev. John Rees, of Crown-street, Soho; the Rev. Thomas Sharp, A.M. of Woolwich; and the Rev. Robert Stodhart, of Fell-street.

5. That seven Members, selected from the different denominations comprised in the Society, and nominated by the primary Committee, shall be chosen at the annual meeting, as a managing Committee for one year. The Chairman of this, and also of the primary Committee, to be chosen in rotation from each of the denominations.

6. That each Member of the Society shall subscribe ten shillings per annum towards constituting a fund; and in the event of the sums subscribed proving inadequate to defray the necessary expences, the deficiency shall be supplied by an application for voluntary contributions, from the members, or their respective congregations.

7. That a general annual meeting shall be held in the month of August, to choose a Committee, Treasurer, and Secretary; and to receive reports, audit accounts, and deliberate on what further steps may best promote the object of the Society. The meeting to be opened and closed with prayer; and all matters proposed, to be determined by the majority of the members present. Other meetings, in the intermediate period, may be called, by a circular notice from the Secretary, under the direction of the Committee, or at the request of eight members belonging to each denomination included in the Society.

8. That the Rev. Thomas Smith, 13, Kirby-street, Hatton-garden, be the Secretary for the present year; and that the Rev. Joseph Ivimey, No. 51, Devonshire-street, Queen-square, be the Treasurer for the same period.

9. That subscriptions and donations, in aid of the funds of the Society, shall be received by the Treasurer, the Secretary, or any of the members of the Committee.

10. That these resolutions be published in the *Times*, the *World*, and the *Record* newspapers.

P.S. In order to avoid the possibility of misconception, the members of the Society now formed are desirous of disclaiming any intention of reflecting on the orthodoxy of their respected brethren, who still adhere to what is termed the "General Body of Protestant Dissenting Ministers," meeting at Redcross-street Library; but as gentlemen assembling at that place are under the necessity of uniting with Socinians and avowed Unitarians, with whom many Ministers cannot conscientiously unite, upon any grounds, or under any pretence whatever, the name assumed by this Society is merely designed to express that all its members are exclusively Trinitarian in their principles, and that no persons denying the scriptural doctrine of the Trinity in Unity, or the Essential Deity and all-sufficient atonement of the Lord Jesus Christ, can ever be admitted as members of this body.

Those Ministers who may be desirous of uniting with the Society, will have the goodness to communicate by letter with the Secretary or Treasurer.

THOMAS SMITH, Sec.

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### BAPTISM IN THE RIVER BLYTH.

On Sunday, the 29th of August, the ordinance of baptism by immersion was administered in the river Blyth, in the county of Northumberland, near Bedlington. The oldest inhabitants do not remember to have witnessed the ordinance in their river before. It is supposed between two and three thousand persons were present on this occasion. Mr. Pengilly, of Newcastle, addressed the assembly on the one side of the river at some length, proving from the Scriptures *who were the proper subjects*, and *what the proper mode* of baptism; and having entered the river nearly to the centre, he briefly addressed those on the opposite bank. The people listened with great seriousness, and the pious part of them expressed themselves as deeply interested with what they heard and saw.

Sermons were also preached by Mr. P. in a large hired room at Bedlington, in the morning and evening of the same day. Great numbers could not obtain admission on the latter occasion. A home missionary, could one be sent to this district, would find it a

most promising field, and a delightful situation.

## ASSOCIATIONS.

### SOUTH DEVON AND CORNWALL.

The fourteen Churches comprehended in this Union, held their Annual Meeting at Morice Square, Devonport, on the 12th and 13th of May, brother Clarke of Truro, President. Brother Hull preached on this occasion, from 2 Cor. iv. 18; brother Lane from Isa. xl. 3; and brother Clarke from Gal. ii. 20. The devotional services were conducted by the brethren Beddow, Nicholson, Butcher, Larwill, Lane, Clarke, Aveline, Langford, (Pædobap.) Kelly, Hull, S. Nicholson, and Willcocks.

The circular letter consists of an arrangement of passages of Scripture relating to Christian discipline, with brief remarks for their elucidation.

At the meetings for business, a unanimous opinion was expressed in favour of the abolition of slavery: the mitigation of the criminal code, and a universal registration of births by the civil authorities; and it was recommended to the churches to send annual petitions to Parliament for these objects.

The services of the Association were concluded, as usual, by a public meeting for Home Missionary purposes. The next circular letter, on Domestic Religion, will be prepared by brother Aveline.

State of the churches.

| Increase. | | Decrease. | |
|---|---|---|---|
| By Baptism.... | 44 | By Death..... | 20 |
| By Letter..... | 12 | By Letter .... | 11 |
| By Restoration.. | 2 | By Exclusion .. | 25 |
| Total | 58 | Total | 56 |

### NORTHERN.

The Northern Association of Baptist churches held their annual meeting at South Shields, on the 1st and 2d of June. Mr. Dawson, minister of the place, was chosen Moderator.

Sermons were preached by Mr. Douglas of Hamsterly, from Ps. cxxvi. 5, 6.; by Mr. Jordan of Masham, from Mal. iv. 2; and by Mr. Roe of Middleton, from John iii. 14, 15. In the devotional services, were engaged Messrs. Pengilly, Sample, Thomson, Williamson, Crook, Morley, Dawson, Brotherson, Tyndall, Nowell (Wesleyan), and Titley (Independent).

The next Association meeting is appointed to be held at Masham, on Tuesday and Wednesday in Whitsun week, 1831.

## ORDINATIONS, &c.

### SALTERS' HALL, CANNON-STREET, LONDON.

On Thursday, Sept. 9, a Baptist church was formed at Salters' Hall Chapel, consisting of one-and-twenty members. On this occasion, the Rev. Joseph Hughes, of Battersea, presided, delivered a most appropriate address on the nature of a Christian church, and gave the right hand of fellowship to those who were then united in church membership. The Rev. Richard Davies of Walworth, and the Rev. J. B. Shenston engaged in prayer; Mr. Millard stated the leading circumstances which had contributed to the formation of the church, and gave a brief account of their belief; Messrs. Low and Bousfield, on behalf of the church, presented to the Rev. J. E. Giles their unanimous request that he would become their pastor, to which he made a short reply, stating his full acceptance of the invitation. The service was peculiarly solemn and affecting, and, to use the language of Mr. Hughes on that occasion, must long be remembered.

On Thursday, Sept. 16, the Rev. J. E. Giles was publicly ordained. At eleven o'clock, the time of commencement, the chapel was crowded to excess. The Rev. E. Steane of Camberwell, began the services by reading and prayer; the Rev. Dr. Collyer gave a highly interesting history of the place, especially in reference to late proceedings; the Rev. W. H. Murch, President of Stepney College, delivered a very powerful discourse on the grounds of dissent, with particular reference to the service for which the congregation were then assembled, and received from Mr. Giles, in answer to the usual questions, a brief statement of the reasons which had induced him to accept the invitation of the church, and of the leading articles of his belief. The Rev. Isaiah Birt, with great fervour, then offered up the ordination prayer, which was accompanied with the laying on of hands; after which, the Rev. W. Giles, of Chatham, delivered a very impressive and affectionate charge to his son; and the Rev. Mr. Binney, of the Weigh House, concluded the service by prayer.

More than thirty ministers were present, of whom the Revs. Dr. Newman, T. Price, J. B. Shenston, T. Thomas, J. Chin, C. Woollacott, and J. Watts, were engaged during the service; which, although it lasted nearly four hours, was so deeply interesting as to keep the congregation rivetted in attention from the commencement to the close.

In the evening, the Rev. I. Mann, of Maze Pond, delivered a most faithful and

impressive charge to the people, on their duties to the pastor; the Rev. T. Brawn of Loughton, and J. Hargreaves of Waltham Abbey, conducted the devotional parts of the service; which, like that in the morning, awakened great interest.

COSELEY, STAFFORDSHIRE.

On Tuesday the 17th of August, the Rev. C. Thompson, late of Halifax, was publicly recognized as the pastor of the first Baptist Church, Coseley, Staffordshire. The Rev. W. Rogers of Dudley, introduced the service by reading and prayer; the Rev. T. Swan of Birmingham, delivered a discourse on the constitution of the Christian church, from 1 Tim. iii. 15; the Rev. T. Morgan of Birmingham, proposed the questions, after which he offered up a solemn and appropriate prayer. The Rev. W. Copley of Oxford, addressed the minister from 2 Cor. iv. 2; the Rev. J. Hudson, Independent, of West Bromwich, closed in prayer. In the evening the Rev. J. Maurice of Providence Chapel, Coseley, read and prayed; the Rev. B. Godwin, Classical Tutor of Horton College, Bradford, addressed the church from 1 Thess. v. 12, 13. The Rev. C. Thompson closed in prayer. The hymns were announced by the Rev. W. Matthews of Cradley, and the Rev. W. H. Miles of Brettell Lane.

## OPENING OF CHAPELS.

MONMOUTH.

On Friday, July 2, 1830, a new and commodious chapel was opened at Tredegar Iron Works, in the county of Monmouth. At half-past ten A.M. the Rev. T. Harris, Merthyr, commenced the services by reading the Scriptures and prayer, and the Hon. and Rev. G. H. Roper Curzon, preached from Ezek. xxxvi. 37. The afternoon service commenced at half-past two o'clock—was opened by the last-mentioned minister of Christ, and the Rev. D. D. Evans, of Pontrhydyrhyn, preached from Romans viii. 28. At six in the evening, the Rev. D. R. Stephens, Abergavenny, read and prayed; and the Hon. and Rev. G. H. Roper Curzon, preached from Phil. i. 3. 6.

There were services held at the Welsh Chapel, in connection with the above, they were conducted as follows:—

Thursday evening seven, the Rev. E. Oliver, Ebbwvale, read and prayed, and the Rev. T. Harris, Merthyr, preached in English from Zech. ix. 12; and the Rev. C. Evans, Cardiff, in Welsh, from Gen. xxii. 14.

At half-past eight on Friday morning, the Rev. J. Evans, Abergavenny, read and prayed; and the Rev. D. Saunders, Merthyr, preached in Welsh, from Amos. v. 18, 19, 20.

At half-past two P.M. the Rev. M. James, Rumney, read and prayed, and the Revs. J. Williams, Pontypool, and J. Davies, Anglesea, preached in Welsh, from Matt. xiii. 3. and Matt. vi. 10.

At seven in the evening, the Rev. T. Kewin, Pisgah, read and prayed, and the Revs. D. Rees, Carnarvon, and C. Evans, Cardiff, preached in Welsh from Eph. vi. 19. and Matt. xi. 12.

The above chapel has been built by the English Baptist friends at Tredegar, it is forty feet by twenty-eight in the clear, has a gallery at one end, and has a vestry-room adjoining; it cost about 500*l.* out of which about 60*l.* has been collected, and as the English Baptists are but few in number in this place at present, they are under the necessity of appealing to the liberality of christian friends to aid them in liquidating the debt now remaining. May *this* little one become a thousand, and *this* small one a strong nation.

NOTICES.

We have been requested to insert the following:—

To the Friends of the Anti-slavery Cause throughout the United Kingdom.

The meeting of Parliament is fixed for the 26th day of October next. It is hoped and most earnestly requested, that those who intend to unite in imploring the early and utter extinction of Colonial Slavery, will transmit their petitions to both Houses of Parliament by that day, or as soon after as possible. No needless delay should be allowed to prevent the fulfilment of this sacred duty.

By order of the Committee,
THOMAS PRINGLE, Sec.

18, *Aldermanbury, London,*
*Sept.* 6, 1830.

The Bristol Auxiliary Baptist Missionary Society will hold its annual meetings on Tuesday, the 26th of October, and following days. The services will be held in the same order as on former occasions.

# IRISH CHRONICLE,

OCTOBER, 1830.

THE design of publishing this monthly selection from the correspondence of the Baptist Irish Society, our readers are fully aware, is to present its friends and supporters with a continuous view of its claims and its progress; and it is gratifying to observe that these have neither been overlooked nor forgotten. As to the former, they seem to be confirmed and strengthened, by an enlarged acquaintance with the real condition of the sister country; and as to the latter, though it is far behind the promptings of benevolent desire, yet surely it is ever more than sufficient to excite unfeigned thankfulness, and to stimulate persevering endeavour, "that the word of the Lord may have free course and be glorified," where, for ages, it has been impiously obstructed and awfully "bound."

*Mr. Allen to the Committee.*

*Ballina, August* 13, 1830.

DEAR BRETHREN,

From a recent tour among my schools, I find them scarcely so well attended as I have had occasion hitherto to report. They are, however, better attended than during the past month; and will, I doubt not, continue to improve. The causes which have operated against the schools are various: in some cases, poverty; in others, attention to husbandry; and in others, the influence of the priests. The two former are temporary, and the latter is considerably on the decline. I may mention a case in point. I lately received a letter from a priest, requesting a school in his parish, and recommending a Protestant teacher, as the most efficient person he knew, and consequently, the person most likely to succeed. This request was complied with, and the school was established. On visiting this school, situated in a very mountainous district, about twelve miles from Ballina, I found, during the present week, 170 children present, most of whom I recognized as Catholics, by the beads and charms of every kind suspended to their necks. Should these continue, as is probable, till educated, they may, under the providence of God, be made blessings to the poor mountaineers around, to whom the operations of our Society could not in any other manner extend. I may mention an instance illustrative of the mode in which this good may be done. One of my inspectors, lately travelling through this district, sat down to rest himself, after the fatigue of walking, in a small cabin by the way side. Many other persons were present. A poor man came to the door, who had been begging from house to house, and who was now offering for sale the potatoes collected during the day. The potatoes were purchased by the proprietor of the cabin, who, on presenting the money to the poor mendicant, told him, that as his end was approaching, he should collect all the money he could, to procure masses from the priests after his death. The poor man replied, in the presence of all assembled, that he had entrusted his soul to better hands than the priests'. On inquiry, it was found that a boy taught in our schools had read the New Testament for him at home, and that the reading of the word had been blessed to the saving conversion of his soul. Besides these instances of direct good, resulting from the operations of your Society, its effects may be seen in the moderated tone which Catholicism assumes. Pilgrimages are less frequent. Even the priests are now beginning to decry many of the popular superstitions. It was reported, for instance, that a ghost had appeared for several successive nights, in the neighbourhood of Ballina, and that it had revealed to the person by whom it was seen, which of their departed neighbours were happy or miserable in the future state. Thousands of people, from all quarters, assembled during the day to survey the spot on which the ghost was said to have appeared. The priest of the parish, at last, commissioned by the bishop, went and preached against the superstition, and dispersed the gathering crowds. Ten years ago, this circumstance would have been turned to pecuniary account. In fact, were it necessary, I might point out, in every possible way, beyond the range of those facts, the beneficial effects of your Society upon the community at large.

I am, my dear brethren,
Your's sincerely,
J. ALLEN.

*Extract of Mr. Wilson's Letter to the Secretaries.*

*Sligo, August* 17, 1830.

DEAR BRETHREN,

I inspected the schools. They are in a flourishing state, and until the election interfered, I have enjoyed peculiar pleasure in travelling among them. They are well attended, and as far as I have yet seen them, the progress of the children is very gratifying. My greatest difficulty is now the procuring of *premiums* sufficient to reward the diligent and successful.

May the Lord accompany the truths they read and commit to memory with power to their hearts!

J. WILSON.

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*Extract from Mr. Thomas's Letter.*

*Kilkee, August* 17, 1830.

MY DEAR SIRS,

With this I forward the Readers' journals for the past month. I am now at one of the most western points of Ireland, where the Society has done, under the divine blessing, unspeakable and eternal good, by circulating and teaching the Scriptures in the English, but particularly in the Irish language.—Where they were not known nor heard of, hundreds, both young and old, have been taught to read them. They have been most extensively read in the Irish language, and the everlasting Gospel proclaimed far and wide.

I have preached several times here to persons from different parts of Ireland: the room was so frequently crowded, that persons had to go away. I also preached at Carrigahalt, seven miles from here. On last Lord's day week I walked about ten miles, and preached twice at Raghanisky or Clanefield, to a number of poor people; the congregation greatly increased in the afternoon. Though much fatigued in body, I felt great happiness in preaching, and I have reason to believe since, that the Lord gave testimony to the word of his grace. The people requested I would come again to them, and sent me a message last week a second time. After preaching last Lord's day in the morning at Kilkee, I walked to Raghanisky, and preached again for them at four o'clock, when a greatly increased congregation attended, who heard the word with gladness. I felt it my duty to say I would preach again for them next Lord's day. I received another invitation, from a village four miles further off, and have promised I will preach for them to-morrow, Thursday, August 19, and at Killrush on Friday. I have circulated a great number of tracts and Testaments, &c. May the Lord give me grace and strength! Brethren, pray for us, that the word of the Lord may have free course, run, and be glorified.

W. THOMAS.

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*From an Irish Reader to Mr. Allen.*

*Ardnaree, August* 12, 1830.

REV. SIR,

As the Lord has spared me to give an account of my feeble labours for another month, I may justly state, that the glorious light of the Gospel is perseveringly proceeding through the darkness and superstition of popery; as in this town, where Satan so effectually reigned in the hearts of the people, a spirit of inquiry for the most important of all concerns, the salvation of the immortal soul, seems to be rapidly springing up, particularly since your address to the inhabitants of Ballina was circulated among them, which I trust, under God, will be the means of producing the happiest effects. It would be impossible for me to give an account of the various interesting conversations which I had with the people, during the time that I was distributing those tracts among them; but suffice it to say, that I hope the time is not far distant, when it can be said of this town, that instead of its being a scene of wickedness and debauchery, that instead of its producing the grapes of Sodom and the clusters of Gomorrah, that He who caused the light to shine out of darkness, will cause it to be said of its inhabitants, as of the Bereans of old, "they received the word with all readiness, and searched the Scriptures daily, to see whether those things were so."

All the time that I can spare is devoted to religious conversation with my neighbours. My heart faints within me when I behold the miserable state of those of my countrymen and my kinsmen, who are destitute of the word of life, who are living without God and without hope in the world, but that afforded by a popish priest, whose self-interest it is to keep them destitute of that word which is able to make them wise unto salvation, which I plainly saw in the neighbourhood of Seaview, when I went, accompanied by the schoolmaster, to warn the people of your preaching. Some of them, who had the name of Protestants, acknowledged that they never before had an opportunity of hearing the Gospel publicly preached in that neighbourhood, much less the Roman Catholics; and from the conversations that I had with them previously to your preaching, and the morning after, I found that your discourse had made a great impression on them, and they are anxiously waiting for your coming to that country again. Notwithstanding the great number

of Irishmen who are at present ignorant of the ways of holiness, and resorting to lying vanities, it affords consolation to behold those who were mercifully rescued from priestly thraldom and superstition, those who before were lost, and are now found, who were far off brought nigh, those who were dead made alive, created anew in Christ Jesus; all these, with the promise that the word that goeth out of the mouth of the Lord will not return without accomplishing that whereunto he had sent it, are encouraging.

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*To Mr. Wilson.*

*Coolany, August* 11, 1830.

Rev. Sir,

At a time when want of food and other hardships pervaded the land, and very many of the poorer classes were in a state almost of starvation, it might be imagined difficult to induce such in their distress to hear for the good of their souls, while the relief for their present wants could be only very sparingly afforded. Not so: very many are found who are ready, and certainly do, even in the depth of their misery, hear and attend to the word of reconciliation. Unfeigned thanks be to the Lord of heaven and earth, scarcely a day passes in which he does not afford an opportunity of proclaiming, in the hearing of the people, the everlasting Gospel.

Every Lord's day, before and after mass, the people assemble in the house of M. M'O. who is also a Roman Catholic. He has a bible, and reads it, and is anxious to have it explained to himself and others. Last Sunday, so early as ten o'clock, a good number were there, to discuss some of their doctrines. They had with them two men, whom they thought were able to support their sentiments. This they did in the best way they could. The apostle James was triumphantly quoted, shewing that extreme unction was an ordinance by which sins were forgiven. The use of this I strove to explain by Mark vi. 13., and succeeded in so doing, to the satisfaction of almost all those that were present, and confirmed it by proving, that without shedding of blood there was no remission, that Jehovah sent his Son into this our world to shed that blood, that John proved that that blood doth cleanse from all sin, and if so, that not even a venial sin was left to be cleansed in purgatory, and therefore, that this purgatory was invented for some other purpose, which they themselves might guess, and some of them immediately did guess, and gave their opinion, that it was to make money. Now they proposed going to mass, and I went to church, having first agreed to meet at our return. I was not first back, having the Sunday school roll to call, and my own class to attend; however, when I did come, I found them attentively engaged in discussing the matter between themselves, one party having the Bible and the other a Testament. I fell in with them, and so we remained until late in the evening. No bad feeling seemed to rise in the breast of any; some admitted and others extolled the force of the Scriptures, and the plain simplicity of their statements.

May the Lord in his own good time bless his word, and cause it not to return void, but fruitful! Amen.

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*From an Irish Reader to Mr. Thomas.*

*Moynoe Scariff, July* 12, 1830.

Rev. Sir,

It will give you pleasure, while it is to me a cause of much rejoicing, that the Lord has enabled me to proclaim the glad tidings of the everlasting Testament, in Irish and in English, to crowds of Romanists during the last month, in various parts of the counties of Clare and Galway; and I am particularly happy to say, that since my return from Limerick I have been invited again to the mountains, where I have spent four days of last week. Monday, the 5th, I was travelling to this mountain, called Hurling Ray, as usual, and I came to where there were a number of men cutting turf in a bog. They all gathered about me, and requested of me to read part of the Irish Testament for them. I told them I would, and that I was very happy to see that they were inclined to hear it; so I sat down, and began to read and explain for them. They paid the greatest attention to the reading, and expressed a wish to hear me read often. They were soon divided against one another, some of them against the priests, and others in favour of them. I stopped the most part of that day with them, and I hope my labour was not in vain. When I first visited this mountain, in May, 1829, there was nothing among the people but darkness, superstition, and Sabbath-breaking prevailing on every side. I have read the Scriptures to about sixty persons in this village, I have given Testaments to three men and a woman, and instructions to read the native language. These persons read for their poor neighbours every Sunday the wonderful works of God. I never entered into this mountain, but it has afterwards appeared that the Lord has had lost sheep in that part, be they ever so few; and when we consider the power of Antichrist, we must consider one soul brought out of that horrible mystery of iniquity the greatest miracle; and it should be the fervent prayer, and I am convinced it is, of every believer, to shorten the days, and

hasten the time when, by the spirit of Christ's mouth, the man of sin will be consumed.

On the 3d of July, I was well pleased to see a man named J. S. coming to my cottage, seeking after the words of the truth of the Gospel. I have read several portions out of the word of life for him, and given him a Testament and tracts. He requested me to visit his house, and accordingly I did on Saturday last, and remained from ten o'clock until six in the evening, teaching him to read the Irish language.

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*To Mr. Thomas.*

*Carhue, June* 30, 1830.

Rev. Sir,

I have visited this month fifty-six houses, wherein I have either read or verbally explained the Gospel; and although some of the seed might have fallen by the way, and been picked up by the fowls of the air, and some on stony places, and scorched by the sun, &c. yet it is evident that the Lord has prepared the hearts of many to receive it, and bring forth fruit, as our schools and congregations are delightfully increasing, although the persecution still rages high, for on the night of the 11th inst. three houses on Mr. S.'s property were attacked, and the men cruelly beat, for no other cause than that of the schools and scriptures; for during the attack, they repeatedly warned them to put away the Bible. But thanks be to God, who has taught them better things, for neither of them withdrew the children, nor put away the scriptures, but are rather become more zealous. I have also lent twenty-seven tracts during this month.

On the 5th inst. the Rev. Mr. B., who visited Carhue for a few days, called together such as attended the Lord's table, and explained to them the nature of that ordinance from the 6th chapter of the Gospel by St. John, the 11th of the first epistle to the Corinthians, and also from the 2d of Philippians, shewing the unity and concord that should exist between all professed Christians. The following Sunday twenty persons attended the Lord's table, whose number is now increased to thirty-six.

A circumstance has lately taken place here, which, with God's blessing, will promote the spread of the Gospel, as it has caused many to doubt of the sincerity of its opposers. On the 15th instant, two priests, or students of Maynooth College, came to Carhue, and gave Mr. S. a written notice to attend in Ennis on the 23d inst. and shew his authority for explaining the Scriptures, and also to what church the following marks belonged, viz. unity, sanctity, catholicity, apostolicity, and the promise of infallibility. The appointed day arrived—Mr. S. and friends, and many of his labourers, attended in Mr. Mahon's school-house, which was crowded with people, the most of whom were Roman Catholics, and who earnestly expected to hear their priests support the doctrines of their church, and put down Protestantism; but in this they were disappointed, for man proposes, but God disposes. No priest appeared. The following gentlemen spoke each in his turn:—Major Colpoys, in the Chair. Mr. S. rose up and addressed the meeting, explained the cause of their coming together, read the 17th chapter of the Gospel by St. John, shewing that the aforesaid marks rather belonged to true believers in the Son of God, renewed by the Holy Spirit, created in Christ Jesus unto good works, than to a church whose perfect unity was in rebellion and persecution against the Gospel of Christ. The Rev. Mr. Young rose and unmasked the errors of popery, and set forth the Lord Jesus as the only hope of salvation. The Rev. Mr. Syms next rose up, and shewed that the Roman Catholic church had neither unity nor infallibility, as their popes and councils were generally opposing each other. Mr. Barnet rose up, and held the priests' mass book in his hand, wherein he shewed that the priests were praying to candles, palm, ashes, &c. for their everlasting salvation, rather than to the Lord Jesus Christ, "who, by his one offering, for ever perfected them that are sanctified, and whose blood cleanseth from all sin."

> "Who bore the curse to sinners due,
> And form'd their ruin'd souls anew,
> And makes them heirs of heaven."

Then Mr. Mahon rose up, and said that the time appointed for discussion was expired, and as no priest came forward, that they would close the meeting, by earnestly recommending them to search the Scriptures, and judge and examine for themselves.

The Rev. Mr. Syms remains still at Carhue, and occasionally visits the people, among whom he is likely, with God's blessing, to do good.

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## CONTRIBUTIONS.

| | £. | s. | d. |
|---|---|---|---|
| Birmingham Association, by Mr. Low, Treasurer | 13 | 13 | 3 |
| Mrs. Parr, by Mrs. Sawyer, for Schools | 1 | 0 | 0 |
| A Friend | 2 | 0 | 0 |
| Miss Maywood | 1 | 9 | 0 |
| Miss Stirling | 0 | 10 | 0 |

# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

*(Concluded from p. 70.)*

THE ENGLISH CHURCH,

Under the pastoral care of brother Yates, affords nothing particular to mention. Since brother Thomas has removed to Howrah, brother G. Pearce has preached on the Sabbath mornings (the native service at Chitpore being conducted during his absence by brother Panchoo,) and brother Yates the Sabbath and Thursday evenings. The English congregations continue stationary, and we regret to say, no refreshing visits from the Lord have been lately experienced.

DOORGAPOOR.

Since the commencement of the cold season, brother G. Pearce, assisted by two native brethren, has been enabled pretty extensively to preach the gospel among the natives at this station, and in the surrounding country. Besides attending the two chapels situated here and at Baronogor, he has weekly spent the whole of one day, and the afternoon and evening of two or three others, in the adjacent villages, by which means the word of salvation has been addressed to multitudes. He cannot, however, yet rejoice over any converted sinners as the fruit of these labours.

Another branch of missionary labour here, is the *native church*. To this we are happy to say there have been two additions; one by the restoration of a returning prodigal, and the other by the baptism of a female of African origin, who testifies that her mind has been led to Christ since her coming to reside at this place. We lament to add, that another individual has been separated from the church for openly profaning the Sabbath-day, by pursuing his worldly business, but we hope that this example of church discipline will be made profitable to the other members and the congregation. The number of hearers who attend public worship on the Sabbath-day, is somewhat on the increase, and averages generally from twenty to twenty-four. Christian knowledge is undoubtedly on the increase among them; but that any besides the members of the church are truly serious, is known only by the Searcher of hearts.

*The native Christian Boarding School* is somewhat on the increase. It contains at present six children. The two eldest boys are learning English and Bengalee, and the remainder Bengalee only; they are making pleasing progress not only in general knowledge, but also in the truths of the Bible. We hope shortly to have some additions, especially from the villages, where during the past year God has given us so many to unite with the Christian church.

*The Native English School*, we are happy to say, continues to flourish both as to the number of scholars and the progress they are making. Of this institution, after the recent intelligence which you have received respecting it, we feel it unnecessary at present to say more than that in the month of December last a public examination of the scholars was held, at which about thirty friends were present, who were pleased to express themselves highly gratified with the attainment of the pupils.

HOWRAH AND SULKEA.

The state of things at this station is, on the whole, pretty much the same as when the report was drawn up. In some particulars a change has taken place, and though we are unable to convey intelligence of extensive good having been effected, we trust means are brought into operation which, with the divine blessing, will be productive of spiritual advantage to many.

For the sake of the English congregation, two weekly services are conducted; one on the Sabbath evening, the other on the Thursday evening. The congregation retains much of its mutable, fluctuating character. About Christmas it suffered considerably, in consequence of the re-opening of the church in the neighbourhood; it has, however,

somewhat improved again the last few Sabbaths.

The weekly services, intended for the religious instruction of the *native Christians*, and others, chiefly of Portuguese extraction, are, as stated in the report, three—two on the Sabbath, and another on Wednesday morning; to which might be added a prayer meeting, held once a week at two of the friends' houses. It is, however, contemplated to have it *moveable*, and only once a week, to allow more time for going out among the natives. To the church here, three members have been dismissed from the native church under our care in Calcutta; two or three more are about to receive their dismission from Bow-bazar, when, with several others, they will be received into the church at this station. It is also hoped that one woman, of Portuguese extraction, will be shortly baptized.

The *second Deakin's School*, in which we wished the Hindoostanee to be the language chiefly taught, is now become an English and Bengalee school. The very small number of Mussulman boys who were willing to attend made it a waste of money to continue it any longer on its original plan, especially as there was every reason to believe an English and Bengalee school would be well attended; a change was therefore determined on, and took place at the beginning of the present month, and thus far the results have been very gratifying; upwards of forty have been already received, and about that number is now in daily attendance. These are mostly youths, of from nine or ten, to sixteen or eighteen years of age, many of whom have already, by one means or other, but chiefly from native masters, got a smattering of English.

The New Testament is the principal reading-book in English, and not the slightest objection is made to it by any one, but on the contrary, a considerable eagerness to obtain possession of a copy is evinced by most. The other English books, such as grammars, spelling-books, readers, &c. which we procure from the Calcutta School-book Society, are purchased by the boys at half price. All the boys read Bengalee, and with one exception, all the Bengalee books used in the school are either portions of the word of God in that language, or else such as inculcate the sacred truths contained in it. Should the school go on as it has begun, we may hope, that with the blessing of God, it will prove an important means of conveying the knowledge of divine things to many minds, and of aiding, not only in pulling down error, but in establishing truth.

Two instances have occurred of boys leaving through the fear of being made Christians: this was to be expected, but generally speaking, the natives seem satisfied that we Christians do not use *compulsion* as the instrument of conversion, and consequently this fear does not operate very extensively.

The *Native Boys' Schools* referred to in the report are still going on, and although the plan is not fully matured, it seems likely to succeed. A third school, situated in a village about four miles from Sulkea, has been recently added to the former two, and appears likely to go on well; upwards of 50 boys are learning the first rudiments of the Christian religion, and those added to the boys in the other schools, make the whole number of youths reading Christian books in these three heathen schools, something more than a hundred.

By *tracts and conversations, &c.* the word of God has been published to a goodly number, but hitherto no lasting effects have been discovered. Attempts have been made to secure a spot of ground in Sulkea, on which to raise a native place of worship, for the more regular proclamation of divine truth; but as yet they have not been successful. Here is a very extensive field, and with regard to this, as well as to the whole sphere of our operations, we only regret our want of fellow-labourers, and daily pray, Lord send more labourers into the harvest!

### Printing Office.

A few days ago we addressed you in a separate letter, on the necessity of rendering Brother W. H. Pearce efficient help in this department with as little delay as possible. As Brother P.'s present engagements are too numerous and heavy for his health, and as it seems very desirable to relieve him to further exertions of a direct missionary nature, we trust that our joint applications will meet with your prompt attention.

Since the last full account of our united labours, dated in April last, we have been employed in cutting a new fount of Siamese, for our Pædobaptist brethren at Malacca, to be used in the printing of the Scriptures in that language. Very lately, also, we have commenced the cutting of a fount of *Armenian*, for the purpose of printing evangelical books and tracts, for the use of the numerous Armenians in India. Generally speaking, the members of that church are as much sunk in worldly-mindedness, ignorance, and superstition, as those of the Roman Catholic church. By the active exertions of our esteemed Brother Aratoon, however, who, like the apostle Paul, feels deeply concerned for the spiritual interest of his brethren, his "kinsmen according to the flesh," and who has distributed among those of them who understand English, various publications of the Tract Society in that

language, a spirit of inquiry has been excited, which it appears very important to nourish.

We have, with this impression, opened a correspondence with the American Board of Missions, in order that Brother Aratoon may be supplied with copies of any thing their agents may publish in the Mediterranean, and trust that by our proposed efforts with the press here, we may, by the divine blessing, be made the means of usefulness among them.

In the *Printing Office*, we are proceeding with considerable activity. We have printed since the above date, at our own expence, an Epitome of Christian Duties, in Bengalee, by Brother G. Pearce, and upwards of 60,000 tracts in Bengalee and Hindostanee, for that most useful institution, the Calcutta Tract Society. Among these are 10,000 in Bengalee, and the same number in Hindoostanee, the production of Brethren W. H. Pearce, Thomas, and Soojantallee. For other religious and literary bodies we have printed many publications in various languages, and completed several large works for the Supreme Government and individuals. Among the latter, we may mention an edition of the Shah Nameh, the great national poem of Persia, which has been, we understand, repeatedly commenced in London, Paris, and elsewhere; but, through its extent, never before carried to a termination. It contains nearly 60,000 couplets, and occupies in one edition four thick royal octavo volumes.

### Translation of the Scriptures.

In the translation of the New Testament into Bengalee, respecting which we addressed you in a separate letter in August last, Brother Yates has advanced to the end of the Galatians. The four Gospels have had much attention paid to them by a number of missionaries well acquainted with the Bengalee language, and have gone through several editions, which has offered repeated opportunities for corrections and improvements. On this account, it has been necessary only to revise these, but from the Acts to the end of the Testament, it was found requisite to attempt an *entire new version*. It is believed, that in addition to the many passages capable of improvement in their rendering, there are many others which, in their present form, are absolutely unintelligible to the natives; and though we may not succeed in every case, yet we feel persuaded that by divine assistance we shall decrease the number of such passages, and render some others more simple and attractive. The rate at which Brother Y. proceeds in this work is a chapter a day, or if it is a long one, a chapter in two days. Reckoning from Galatians to the end of Revelations 91 chapters, at this rate 15 weeks will be occupied in completing the whole. Including, therefore, occasional hindrances, we expect that the work will be translated and ready for the press in four months from the present time, the earliest period at which we can expect to know to what extent we may anticipate your assistance in printing it.

### Benevolent Institution.

Our number has continued, with but little variation, during the whole of the past year. We have had a regular attendance in the boys' school of 150 to 180, and in the girls' from 60 to 80. The attendance, behaviour, and diligence of many, have afforded us the highest gratification. The general improvement and attainments of the children, we think, are equal to any institution of a similar nature in England. While every attention is paid to their instruction in what may be considered useful knowledge, the more important concerns of eternity are not neglected. We have more than one hundred among our number who can read the Scriptures, and are daily catechised while they read the blessed volume. It is a light to their feet, and a purifier of their ways, as it teaches them obedience to their parents, to observe the Sabbath, and above all, to reverence their Creator, and to seek reconciliation through Jesus Christ, the great atoning sacrifice. In a degrading city like Calcutta, such an institution must be viewed by you with the liveliest interest, as it is by us with satisfaction. The children being admitted from all the various castes of the country, carry with them the truths they hear at school; and as in your Sunday schools at home, so it has been in the Benevolent Institution, the children have communicated the Gospel to their parents and friends, and have prevailed upon them to renounce idolatry and Roman Catholic superstition. We have now three pious monitors in the school, one of whom has been very zealous and successful in conducting a prayer meeting among the elder boys, and which we hope has proved useful to their spiritual improvement. We could name two young men who were trained up in the institution, that have conducted a weekly meeting at their own houses, at which many of their neighbours hear the word of life for the first time. These meetings have been made useful to nearly all the members of the two families referred to, so that they and their households have turned to the Lord, and have been baptized in his name.

One of our missionaries writes respecting one of our monitors, who is engaged in superintending a school, as follows:—"M. is a very good young man; as far as human eyes can see, he is a spotless character.

He is very useful. He and I take a weekly excursion together, to preach to the natives in the villages, and though he is not a very ready speaker, yet he knows how to tell of Christ and him crucified. We have a weekly English conference, at which M. is undoubtedly the best and most constant speaker. He is greatly improved since you saw him, and is an ornament to your school. He is an universal favourite, from his modesty and piety."

BONSTOLLAH.

We have lately lost by death two of the brethren who were members of this church. The first is Ram Mohun, who died on the 23d of December, aged 40. He was a man of unaffected piety, and being able to read and write, was very useful in the dissemination of Christian knowledge among those who from his village (Lukyee Kautepoor) had embraced the Gospel. He had been ill with fever for several weeks, and we are informed by his brother, was scarcely ever, when awake, without the Testament or hymn-book in his hand. He came to see us once during his illness, and Brother Carapeit went to his village once also to see him, but on account of the distance from Calcutta (32 miles) could not visit him repeatedly. Two days before his death the native doctor told him his end was approaching, when he called his younger brother, Daya Ram, and told him, immediately on his death to take his three children to us, that we might train them up in the way of wisdom. He then told them, with great composure, the spot where he wished to be buried, and seemed to have done with all earthly concerns. At his death were present his brother Daya Ram, and two other native brethren, and an inquirer; first, before it took place, he desired them to sing a truly evangelical hymn, the chorus of which is, "Who will be my refuge in the day of judgment? Who will deliver such a great sinner and guilty wretch?" He then prayed with them as well as he could, and shortly afterwards expired. The native brethren constructed a rude coffin, in which they placed the body, and conveyed it to the spot he had selected, in a piece of ground we had just before purchased for a burying ground. As this was the first burial of a Christian in the neighbourhood, hundreds of people were collected from different villages to witness it; as our native brethren could not read, they sung a hymn together, and one of them prayed over the corpse, after which they interred it, and the assembly dispersed, evidently pleased with the decency and solemnity of the service they had attended.

Three days after Kandee Bagh, an old man called very late in life, also breathed his last in another village. He was, like Rammohun, baptized last year, but was then upwards of 70 years of age. The day of his death one of our native members went to see him, and found him very ill. Kandee Bagh asked his visitor to sing a hymn, which he did, and soon after expired. His body was carried by the native brethren to Rammakal Chowk, the nearest missionary station, and was there interred in the burying ground of our Independent brethren.

Some others, from both these villages, are on our list of serious inquirers, who will soon, we trust, "be baptized for the dead."

You will deeply regret to hear that death has again entered our little band, and deprived us of a much-endeared associate, and the Benevolent Institution of a most valuable superintendant, by the lamented removal of Mrs. Penney. On the 24th of December last she left us, we entertain no doubt, to join a glorious assembly above, and to receive the blessed welcome, "Well done, good and faithful servant." As full particulars of her last illness, as well as of her character, will reach you shortly, we need not enlarge. We offer up our grateful thanks to the Father of Mercies, that while he was pleased to remove Mrs. P. he spared to us her husband, who was ill at the same time with the same fever; and we indulge the hope, that while the removal of our dear associates, Mrs. Penney and Mrs. E. Carey, (the decease of the latter of whom we heard of while the former was on her death-bed,) will tend to quicken our diligence and zeal, it will add weight and impression to the constant and importunate requests which, on behalf of the heathen of Bengal, we have so long made for *more missionaries*. "The harvest is truly great;" we think we may add, too, the "fields are white unto the harvest," but alas! the labourers are lamentably few. While, therefore, we pray the Lord of the harvest, as commanded, to send forth more labourers into the harvest here, we appeal to British Christians with increasing earnestness for that liberality which *such a cause* demands, and to the breast of students for the ministry and others, for that zeal which will lead many among them to say, respecting entrance on such a work, "Here am I, send me."

With gratitude to God that your last anniversary was so delightful, and with fervent prayers that each succeeding one may even surpass it in zealous and devotional feelings, we remain, respected brethren,

Yours affectionately,

J. THOMAS. W. H. PEARCE.
J. PENNEY. G. PEARCE.
W. YATES.

The death of our valuable friend Mrs. Penney, was briefly stated in our Annual Report. A more particular account of this event will be found in the following extract of a letter from Mr. Yates to the Secretary, dated four days after it occurred.

You will be sorry to hear that another from our little band has been removed by the stroke of death. Our dearly beloved sister, Mrs. Penney, died the day before Christmas Day, and I preached her funeral sermon last evening, to as large a congregation as I ever saw in Circular Road. She was dearly loved by some, and highly esteemed by all. For nearly thirty years she bore an honourable testimony to the truth, and for about fourteen years laboured diligently, perseveringly, and successfully, in forming the minds and manners of the young persons under her charge. During the last two years of her life she had been subject to frequent attacks of illness, and for the last six months had an impression on her mind that her work on earth was done. She had just recovered from a fever, when Brother Penney took her down to Saugor for the recovery of her health. She returned after three weeks, perfectly well to appearance, but in a few days both she and Mr. Penney, and their servant, were seized with the jungle fever, which it appears they brought with them from Saugor. This terminated the life of Mrs. Penney, and Mr. Penney is now slowly recovering. She was quite prepared to die, willing to live, and labour, and suffer for God, but having a desire to depart and be with Christ, which is far better. I trust this event has been sanctified to us all, and that it will be still more so, in making us more watchful, and prayerful, and heavenly-minded; more patient in trouble and active in labours, and more devoted to the Redeemer in body, soul, and spirit.

## MONGHYR.

### From Mr. Leslie to Mr. Dyer, dated January 12, 1830.

My dear Friend,

Another year has elapsed; and on looking back, I can truly say, "hitherto hath the Lord helped us." The past has, on the whole, been a favoured year for India; and I should be the veriest wretch if I did not feel grateful. Afflictions we have had: but these have all been deserved and mingled with much mercy. We have had one lamented death, that of Captain Page, who was the first member of the church at Monghyr: but he finished his course like a Christian. For more than thirteen years he adorned the Gospel, never shrunk from his profession, and was altogether a man who had few equals. None have departed from us to the world. Four Hindoos have been baptized, one who was almost as ignorant as the heathen, and a European: six in all. One of the Hindoos is a very superior man, has already preached a few times, and promises to be the best native preacher we have. Withal he is very humble; and seems ignorant of his powers. During the year another native chapel has been built, and opened; and though the attendance is not very great, yet it is sufficient to encourage us to go on. The other native chapel has been well attended throughout, and sometimes crowded. Nothing can be more pleasing than the attention often given.

The present year has commenced auspiciously. On the 2d of January we baptized the European mentioned in my last, and who has been brought out of all the darkness of Popery.* We have had an additional weekly meeting for prayer: and there does seem to be a fresh impulse of the Divine Spirit enjoyed at present.

At Dinapore, Mr. Moore baptized sixteen persons in April last, I baptized three in July, and ten in November, in all twenty-nine; and there are nine additional candidates whom I suppose I shall have to go off to baptize at the close of next month. These it must be recollected are all Europeans: but native work does not retrograde. I had some pleasing meetings with natives there in November.

I attended the large annual assembly at Hadjipore about two months ago; and being accompanied with four native preachers, I trust it will be found that we did not spend our strength in vain. We remained among the tens of thousands upwards of a week, spoke much, and distributed several hundreds of tracts and gospels. Hadjipore is about a hundred miles from Monghyr.

Our schools prosper much. We have at least seventy, who can read the Scriptures well; and more than a hundred who can repeat great portions of Watts's Catechism. Idolatry is held with a very loose hand by the school children, many instances of which have come before me.

My health has been better during the last year than it has been since I came to India. I have not had one of my periodical fevers.

All these things demand the most unfeigned gratitude; and I hope can say that I do feel some.

* See an interesting narrative of this person in our Number for May last.

January 13. I have just had a most interesting conversation with a Hindoo, who seems to have been under the instructions of the Divine Spirit. His knowledge of the way of salvation has quite surprised me. God, I think, has taught him. He seems in earnest. He is a native physician. Till within these two or three months he was ignorant of the name of Christ. But passing by our native chapel, when worship was going on, he was constrained to enter. The Lord confirm him!

## AJIMERE,

*(The Capital of the Province of that Name, situate in lat. 26. 31. N. long. 74. 28. E. and distant 1030 miles from Calcutta.)*

At this far distant station, Mr. Jabez Carey has resided for several years, superintending schools which have been established in the city under the patronage, and at the expence of the Indian Government. A letter has lately been received from Mr. C. by the Secretary, dated the 18th of January last, which gives an encouraging view of the probable effects resulting from the collateral and subordinate means employed for the benefit of the natives.

After gratefully acknowledging the receipt of a few books, which had been forwarded him from the Society, he proceeds—

I am happy to inform you that Government have at last sent books for the use of the school here, and that it is now getting on as well as can be expected. You will I am sure rejoice with us and every true friend of India, when you hear that Lord W. Bentinck has at last abolished Suttees, I hope, for ever. What a pity it is that it was not done many many years ago. To Bengal it must be a very great blessing indeed; as there not a day hardly passed without some poor victim being cruelly burnt to death. Here, however, it was different; and it is seldom we hear of such a thing taking place. In short, in this part of the country it was abolished a long while ago by the Mahomedan kings. While the Mahrattas had power here, it was encouraged a little, which is the reason I believe why it sometimes takes place now. During the ten years I have been here, I have only heard of three instances. The English government is much respected here, and with a judge like the Honourable Mr Cavendish, who thinks of nothing, but how he may faithfully discharge the trust reposed by government in him, it cannot but be respected. You will, I am sure, be happy to hear that the Hindoos here are not at all so prejudiced as those in Bengal, with respect to caste or any other thing belonging to their religion. At the rate the natives are now losing their prejudices, getting liberally educated and daily associating more and more with Europeans, I am led to think that in a very short time, perhaps within fifty years, the greatest part of India will turn Christians. The Lord grant that this happy time may soon arrive! I am happy to say that we are all quite well and hearty here. The country agrees with us.

## SPANISH TOWN (JAMAICA).

The following communication from Mr. Philippo, dated May 9, presents a gratifying view of the progress of education among the negro and coloured children around him. It should be understood that these efforts are made by Mr. P. with no other pecuniary assistance from this country than what has been rendered by the kindness of a few personal friends. Donations for this specific object are evidently much needed, and would be gratefully received.

I cannot, as on a former occasion, inform you of the addition of upwards of 400 to our church, but I have the happiness still to state it, as my conviction, that God is in the midst of us, and that the influences of his Holy Spirit are not withdrawn. Our increase during the past year has been 145, and when it is considered that I have not, as formerly, to include the stations at Old Harbour and Vere, (they being now occupied by my esteemed Missionary brother, Mr. Taylor,) it will at least be inferred that I have no cause whatever for despondency: 129 of this number I baptized at one time, within the short space of forty minutes.* The others, with whose piety and qualifications for Christian fellowship in general, I was, as might be expected, fully satisfied, had been previously baptized at Kingswood by an American of colour. Our congregations, if they have not increased in an exact

* By an obvious calculation, *twelve* persons could immerse *three thousand* in less than one hour and a half. Acts ii. 41.

ratio with former years, have acquired greater stability, and are far from showing any symptoms of decline. Since, indeed, evening service has been maintained, I have had nearly two different congregations to preach to on the Sabbath; the country people, of whom our congregation were at one time almost wholly composed, being obliged to leave before nightfall. On a Sabbath evening our chapel is oftentimes as full as it can contain. Occasionally it is crowded, and at no time have there been so many things of an animating nature connected with the attendance altogether. Amongst other omens of a favourable nature, and which greatly encourage me in my contemplations of the future, is the increased attendance at our prayer-meetings, our week-day evening lecture, and the addition of several young and more than ordinarily interesting individuals to our classes. My cup, however, has not been without admixture, nor my prospects without a cloud. Over *some*, who have put forth blossoms of promise, I have had to mourn; so little have they exhibited at times, of the disposition of their Lord. Whilst "the lust of the flesh, and the lust of the eyes, and the pride of life," have formed a powerful combination in drawing others again into the paths of the destroyer. Still my supports are more than equal to my discouragements. Instances calling for the solemn act of excommunication are comparatively very few, and they are what in the present state of human nature and religious excitement, must be anticipated.

At Passage Fort, I some time ago succeeded in renting a house, and preaching there has been regularly maintained once a fortnight. The congregation, considering the dilapidated state of the place appropriated for worship, its inadequate size, and that the service is conducted only on a week-day evening, is much better than might be expected. Of Garden Hill I can say but little, a variety of circumstances having prevented me from visiting it for some time past. There are several poor people here, however, who daily meet together for prayer and reading the book of God, who are very importunate in their requests that I would go over to them more regularly, and it is to me a source of considerable regret that my ability thus to meet their wishes is so prospective. The erection of the chapel and dwelling-house at Kingswood, for which preparations have long been making, will necessarily, and for a considerable time to come, absorb all the leisure and attention that can well be spared from my other duties. On account of the poor people at this latter station, I feel much. They appear literally to hunger and thirst for the bread and the water of eternal life." And no people are so entitled to my sympathy or to my exertions. The difficulties and discouragements with which they have had to struggle for several years in endeavouring to realize the blessing of a preached gospel, have been of no ordinary magnitude. They need only to be stated to the Christian world, I am persuaded, to secure for them universal commiseration and prayer.

On the subject of the schools I can speak with considerable pleasure. The day school now contains 132 scholars, 58 girls and 74 boys. It is composed of both bond and free. It exhibits to the spectator every grade of colour, and, which adds not a little to the interest of a West Indian school, the greatest dissimilarity of countenance and general novelty of external conformation. All the children, with a few exceptions, being real objects of benevolence, are educated gratuitously, or for a trifling consideration. Their general progress has been very gratifying, and in some instances remarkable. About seventy of them can read the scriptures with distinctness and accuracy, and cananswer almost any geographical, as well as historical, or other question, which can be proposed to them. In arithmetic, one class has advanced as far as vulgar fractions, and the proficiency of several also in writing, justifies the hope of their being soon able to earn a comfortable livelihood as clerks in some of the numerous offices in the town which furnish a considerable means of employment to the coloured population.

In every department of elementary learning is their progress visible. There is scarcely one who, besides his other acquisitions, is not able to repeat chapters of the Bible and hymns from memory. One little boy, a slave, can repeat 238 hymns, the whole number contained in the Sunday Scholar's Companion, and three chapters, containing 66 verses, almost without mistake or hesitation. A little slave girl can repeat, with equal ease and propriety, 49 hymns and eight chapters of the Scriptures, containing 240 verses, and so on, more or less, of prose or poetry downwards to the alphabet class.

*(To be concluded in our next.)*

LIST OF FOREIGN LETTERS LATELY RECEIVED.

| | | | |
|---|---|---|---|
| EAST INDIES .... | Rev. W. Yates and Brethren, | Calcutta ..... | Jan. 28, 1830. |
| | Ditto | Do. ..... | Feb. 10, 1830. |
| | Mr. John Marshman ..... | Serampore ..... | Feb. 16, 1830. |
| | Rev. A. Leslie ..... | Monghyr ..... | Jan. 12, 1830. |
| WEST INDIES.... | Rev. J. M. Philippo ..... | Spanish Town .... | June 14, 15, and 28. |
| | Joseph Burton ..... | Kingston ..... | June 14, 1830. |
| | James Coultart ..... | Do. ..... | July 2, 1830. |
| | William Knibb ..... | Falmouth ..... | June 1 and 4, 1830. |
| | Edward Baylis ..... | Port Maria ..... | May 26, 1830. |

## *Contributions from August 20, to September 16, 1830, not including individual Subscriptions.*

| | £. | s. | d. |
|---|---|---|---|
| Birmingham Auxiliary Soc. by Owen Johnson, Esq. Treasurer: | | | |
| Birmingham, Collections at Public Meeting .. | 45 | 5 | 4 |
| Sundry Subscription .. | 10 | 19 | 0 |
| Cannon-street, Collections, Subscrip. &c... | 124 | 11 | 3 |
| Bond-street, Do. | 123 | 19 | 8 |
| Bridgnorth ..... | 27 | 9 | 11 |
| Brittle Lane ..... | 2 | 17 | 6 |
| Bromsgrove ..... | 25 | 11 | 0 |
| Coppice..... | 0 | 14 | 0 |
| Coseley ..... | 2 | 10 | 9 |
| Coventry ..... | 75 | 3 | 0 |
| Cradley ..... | 9 | 12 | 6 |
| Dudley ..... | 26 | 16 | 5 |
| Evesham ..... | 19 | 7 | 3 |
| Henley in Arden..... | 1 | 16 | 0 |
| Kenchester ..... | 2 | 0 | 0 |
| Kidderminster..... | 3 | 0 | 0 |
| Kington..... | 30 | 0 | 0 |
| Leominster ..... | 2 | 8 | 3 |
| Netherton..... | 5 | 12 | 8 |
| Oldbury..... | 0 | 5 | 2 |
| Pershore ..... | 7 | 4 | 6 |
| Stratford upon Avon .... | 2 | 4 | 0 |
| Tenbury..... | 4 | 5 | 6 |
| Tewkesbury ..... | 58 | 10 | 6 |
| Upton on Severn ..... | 4 | 11 | 9 |
| West Bromwich ..... | 8 | 7 | 0 |
| Wolverhampton ..... | 1 | 0 | 0 |
| Worcester..... | 49 | 5 | 0 |
| | 675 | 7 | 11 |
| Previously remitd. & exp. | 315 | 18 | 5 |
| | | 359 | 9 | 6 |
| Oxfordshire Auxiliary:—Oxford, St. Clement's, by Rev. J. Hinton..... | | 7 | 2 | 6 |
| Cornwall Auxiliary, on account..... | | 129 | 2 | 7 |
| Welsh Hampton and Liniall, by Mr. Fenn ..... | | 2 | 5 | 0 |
| Greenwich, by Mr. Parker..... | | 4 | 0 | 0 |
| South Devon Aux. on account, by Rev. John Nicholson ..... | | 90 | 0 | 0 |
| Hackney, Pupils at Madras House, by Dr. Cox..... | | 1 | 16 | 0 |
| Tewkesbury, by Mr. Jones ..... | | 57 | 7 | 6 |
| Stepney, Collected by Miss Marks.... | | 1 | 10 | 3 |
| Suffolk, Collected by Rev. E. Carey: | | | | |
| Ipswich ..... | 51 7 9 | | | |
| Stowmarket ..... | 10 5 0 | | | |
| Diss ..... | 4 16 6 | | | |
| Shelfhanger ..... | 0 14 0 | | | |
| Rattlesden..... | 1 11 7 | | | |
| Bury ..... | 14 5 6 | | | |
| Eye..... | 6 4 6 | | | |
| | | 89 | 4 | 10 |
| East Norfolk Aux. by Mr. J. Cozens: | | | | |
| Norwich, St. Clement's.. | 35 0 2 | | | |
| Dereham ..... | 10 15 4 | | | |
| | | 45 | 15 | 6 |
| Bristol, on account, by Mr. Leonard.. | | 100 | 0 | 0 |
| Ditto, Ladies' Assoc. by Mr. J. G. Fuller | | 35 | 0 | 0 |
| Haverfordwest, by Mr. Rees, (addl.) | | 5 | 0 | 0 |
| Grimsby, by Mr. Marston..... | | 5 | 0 | 0 |
| Reading, for Jamaica, by Mr. Hinton | | 38 | 0 | 0 |
| Sheerness, by Rev. G. W. Moulton.. | | 19 | 1 | 2 |
| Abergavenny, by Mr. Wyke ..... | | 1 | 8 | 4 |
| Alterunnis, by Mr. Griffiths..... | | 0 | 11 | 8 |
| **LEGACY.** | | | | |
| Charles Crawford, Esq. late of Richmond, proportion as awarded by the Court of Chancery ..... | 311 13 4 | | | |
| Duty ..... | 31 3 4 | | | |
| | | 280 | 10 | 0 |

## TO CORRESPONDENTS.

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